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W. E. McCumber (Editor)

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# HERALD OF HOLINESS

CHURCH OF THE NAZARENE  
JUNE 1, 1977





by General Superintendent Charles H. Strickland

# The Beauty of Holiness

**T**HE TERM "HOLINESS" has several related meanings in the Old and New Testaments. But as it relates to man's relationship to God, it is a most beautiful expression. While it may be misunderstood by some, it is in our Wesleyan tradition a term of great beauty in its definition.

Holiness is beautiful in its purity. We are to "worship the Lord in the beauty of holiness" (Psalm 29:2). The Psalmist also adds, "who shall stand in his holy place?" (Psalm 24:3). He answers the question in verse 4: "He that hath clean hands and a pure heart."

The well-known verse in Hebrews 12:14 says, "Follow peace with all men, and holiness, without which no man shall see the Lord."

Holiness has two frames of reference in relation to man's relationship to God. It is used in a general way as a synonym for sanctification, referring to the experience of heart purity as a second work of grace. In this gracious act of God, the nature of sin can be destroyed within the inner life of the Christian, and the Holy Spirit fills the life with His wonderful cleansing and purifying presence. How beautiful is this purity as it becomes a new motivating power within man's inner life.

This leads us to the second frame of reference—the life of the sanctified Christian. From the inner cleansing and its subsequent motivation, holiness refers also to the daily life as

the individual seeks to bring his walk with God into an ethical position which corresponds to the purified motives of his heart.

In following the admonition of Paul to "keep in step with the Spirit" (Galatians 5:25, NIV), the individual will experience the beautiful fruit of the Spirit which is mentioned by Paul in verse 25.

Holiness is also beautiful in its harmony. Harmony possesses a unique beauty and power. Who has not become enthralled as one listens to a large orchestra playing a great symphony of harmonious sound that lifts the soul into new peaks of inspiration?

Holiness as a life-style brings harmony to the soul. Inner conflicts cease, inner guilt is removed, inner impulses are in harmony with outward ethics, inner peace brings a calm to the life, and inner purpose gives direction to the daily walk of the Christian.

Much is being written in our day on the many illnesses created by anxieties and inner conflicts. Many are the proposals to master one's inner self. All agree, however, that happiness cannot be obtained in an individual's life until these inner divisions and conflicts have been overcome.

The time-tested answer to life's inner conflicts is the harmony which results in the presence of the Holy Spirit. In this victorious lifestyle we may observe the true beauty of holiness. □

# WORKING WHEELS KEEP CLEAN

I HAD A LAWN MOWER once that became a preacher. It . . . well, it preached to me. It was on this wise . . .

I was cutting the grass each week with a self-propelled, but you-walk-along-behind-it type, mower. We had worked together for some time before I was aware that—especially on “dampish” days—though the rear wheels would get matted with grass and mud, the front ones *never* did. When I finished mowing, I usually had to clean off those rear wheels before stowing it in the garage; but *never the front ones*.

One day it occurred to me that this was a bit odd since both sets of wheels traversed the same ground affixed to the same machine. Reflection brought comprehension. The front ones were the drive wheels and the power was transmitted through them; but the rear wheels were passive and simply followed along as they were pulled by the others.

I began to watch those drive wheels at work. I became fascinated with them. (And that’s when the machine started its preaching.)

They were always turning. It made no difference at all if the ground was level or steep. If I depressed the handle so as to pivot the machine to turn it about and they were momentarily up in the air, they turned as if they thought they were still in contact with the earth. If for some reason I manhandled the mower and forcibly pulled it back, that didn’t phase those working wheels at all; they still turned forward even though the mower was going backward!

Nothing discouraged them, nothing stopped them.

They didn’t even slow down. They had an assignment and they kept at it.

As a result two things were taking place: (1) The mower moved along doing its work, and (2) the debris had no chance to stick to those front wheels, so they **were always clean**.

As the mower preached, my mind went from yard work to church work. I concluded there are also two kinds of church “wheels.”

There are those passive wheels which just sit there, being pulled about by the others. They are only along for the ride. The thought of getting deeply involved in the work of the church would frighten them. They are affixed to the church—identified through membership and attendance. They even make their “contributions.” But the dynamic of operation is foreign to them. They are content to be pulled along on the power from others.

Not only do they lack spiritual power, but the practical problems of the church are not solved by them. Who pays the bills? Who teaches that lively class of boys? Who runs the bus route? Not *these* wheels. (Simply going around in circles doesn’t make a big wheel of a fellow, you know!)

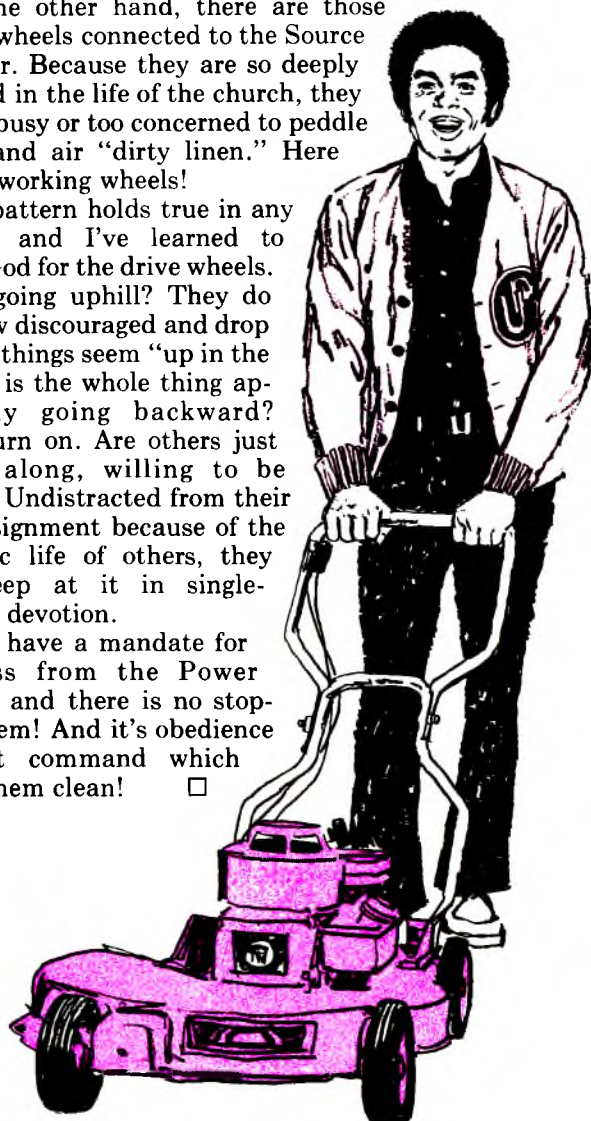
But on the other hand, who picks up all the “dirt” and peddles it? That’s right, it’s usually the fellow who isn’t even pulling his own weight.

On the other hand, there are those church wheels connected to the Source of Power. Because they are so deeply involved in the life of the church, they are too busy or too concerned to peddle gossip and air “dirty linen.” Here are the working wheels!

The pattern holds true in any church, and I’ve learned to thank God for the drive wheels. Is the going uphill? They do not grow discouraged and drop out. Do things seem “up in the air,” or is the whole thing apparently going backward? They turn on. Are others just riding along, willing to be pulled? Undistracted from their own assignment because of the parasitic life of others, they just keep at it in single-minded devotion.

They have a mandate for progress from the Power Source, and there is no stopping them! And it’s obedience to that command which keeps them clean! □

by CLARE ST. JOHN  
Highland, Mich.





# HERALD OF HOLINESS

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**T**HE STORY IS TOLD of a father of the bride who scooped up the rice that had been thrown at the couple, and took it home and cooked it so he would have something to eat. His savings depleted, his budget lean for the next year, at least he had the knowledge that he had given his daughter something to remember—a church wedding.

Is there a difference between the church wedding and the Christian wedding? By the author's definition, the church wedding is a social-civil affair which takes place in a religious setting with certain religious trappings based on tradition, custom, and convenience; there is no endorsement of these traditions by the couple. By contrast the Christian wedding places significance not only upon the relationship between bride and groom but also on their relationship to the Creator who ordained marriage. Therefore, it is more than tipping the hat at society and smiling for the photographers and cutting a three-tiered cake. A Christian wedding unites two individuals who know the Lord. It is a moment in which a young couple encounters the eternal covenant of God.

While the Scriptures do not specifically speak to the wedding ceremony, Paul wrote the Thessalonians that it was God's desire for Christians to marry "in holiness and honor" (1 Thessalonians 4:4, TLB). Paul prefaced his remarks on marriage in Ephesians and in Colossians with a statement on thanks: "Whatever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God . . ." (Colossians 3:17).

So the coming of two Christians to the altar to be married is a time for celebration. In a day of attack and strain on the family, the Christian wedding is a vibrant proclamation to the world that we believe in marriage. For the Christian, the altar is rich with heritage, especially when either the bride or groom made significant spiritual decisions and commitments there. The altar now assumes a new significance; and if the marriage matures, the altar will be a continual reality in the couple's lives.

The church must provide more than an attractive sanctuary for the wedding and a facility for the reception and the appropriate bridal showers. The church has a vested interest in families and should devote as much attention to establishing new families as attracting new families. There is a spiritual dimension in creating families, and the church must declare that significance to a skeptical world. Too often, the financial planning and social etiquette have completely overshadowed the spiritual dimensions. Fortunate is the minister and the couple who spend more than a few minutes discussing the spiritual implications of the wedding and marriage.

The church must be conscious of interpreting and initiating wedding traditions and customs. Today, there is a tendency to adopt "cute" wedding ideas, with the risk being one-upmanship. For example,

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# CHRISTIAN WEDDING OR CHURCH WEDDING:

## *Is There a Difference?*

many couples have a scenario which includes blowing out two candles after lighting one larger candle. While this is touching, it does not reflect the Christian understanding of marriage. It would be more accurate to place the candles side by side, with a dual glow.



Heinz Fussle

Couples may ask the minister to wear a robe although this is generally the only occasion on which a minister would wear a robe. Many couples request that Communion be served to them alone. The congregation in too many weddings has been reduced to spectators. Indeed, although we do not define marriage as a sacrament, it is not unusual to receive an invitation to attend a sacrament of marriage.

There is the witness of the church to consider. Do the weddings performed in our churches adequately reflect our understanding of marriage and worship? Who has not attended a wedding in which light music prevailed and a casual, nervous attitude blocked a true feeling of sacredness?

While the church has wisely urged caution for ministers in performing weddings of individuals who have been divorced, little guidance has been offered for first weddings or the use of our churches for the weddings of non-Christians. While the situation requires diplomacy and tact, it is also a time for serious consideration of the claims of the gospel. The Christian minister, in performing a wedding, acts as

both minister and as an official of the state. How do ministers deal with those occasional feelings that they have acted primarily as civil officials? We must admit, realistically, that because the wedding took place in a Nazarene church and was performed by a Nazarene clergyman, this does not always mean the ceremony was Christian.

The sincerity and beauty with which the ceremony is conducted says a lot to visitors, especially those unfamiliar with the Nazarenes. Recently I met a member of another denomination who had attended a wedding in one of our churches—his first direct contact with the Church of the Nazarene. He expressed his favorable impression with the ceremony as well as the friendliness of the members who had introduced themselves at the reception. For the unchurched, such an impression could make them want to return.

Tragically, weddings in general have become a smorgasbord of ritual, with adaptations from other weddings, quotations from Kahlil Gibran, and music ranging from Bach to the Beatles. It takes more than 20 minutes of ritual and organ music and the presence of beautiful flowers and a congregation to begin a wedding. A marriage is begun through the mental and spiritual attitudes of the couple. The

quality of the wedding is not measured in the number of dollars spent, but in the attitude of the bride and groom. Weddings begun in even the most impoverished circumstances have produced marriages which are still growing. There is room for sentiment, beauty, and photographic effect as well as individual taste; but these must not overshadow the sacredness of the moment, the union of two lives within the providence of God.

Something is said about our weddings when, after attending to a thousand details ranging from the color of the bridesmaids' dresses to the ingredients of the punch to getting everyone in the right place at the right time, everyone involved breathes a sigh of relief when it is over. The real tragedy is that few couples can remember much about their weddings, and it is that reality which keeps the photographers busy.

Jesus began His miracles at a wedding in Cana. Dare we ask if He could begin such a ministry at most of our weddings today? Christian or church wedding—is it only up to the bride and groom? □

# LIFTING UP CHRIST

## Our Sanctifying Savior

### LIFTING UP CHRIST BEGINS AT HOME

"Marriage is a series of three rings," the wit stated. "What do you mean by that?" he was asked.

"Well," he replied, "first there's an engagement ring, then a wedding ring, and finally—suffering!"

We chuckle at that but certainly faith tells us that marriage can and should be a highly fulfilling experience. There should be enrichment and enjoyment—not just a matter of mutual endurance.

Perhaps the severest test of our holiness is in the home. Disturbing statistics attest to the failure of many believers in this crucial area. Family dissolution zooms upward year by year, to the point where one-third of all marriages now are ending in divorce. Tragically, church members are included in those statistics.

At home we are more than likely to be ourselves. No mask is worn to make a good impression. What we truly are speaks very loudly to the betterment or detriment of our family members. If we are preoccupied with personal self-fulfillment, we are not likely to do very well in the everyday give and take of family life. How important it is that we determine to "Lift Up Christ" in our homes!

#### LOVE ONE ANOTHER

A group studying the biblical concepts of marriage was brought to a new spiritual awareness by the insight shared by one of the couples. Dave and Susie Houston of Charlotte Plaza Church said that in their devotions they were strongly affected by the injunctions in Ephesians 5 that husbands and wives are to submit to and love one another. With this clue, they decided for a period of weeks to consciously strive to treat the other like they would Jesus! What a new dimension of tenderness, thoughtfulness, respect, and support was added to their lives together! Whatever you may think of their experiment, I can attest that it worked beautifully for them.

God's kind of love cares, bears, and shares. It is patient, kind, devoid of envy and gloating egotism. It is not rude, self-seeking, or easily angered. Because it is self-giving and forgiving, it keeps no record of wrongs. Its creative and unfailing character is shown in an attitude that always protects, always trusts, always hopes, always perseveres. More than anything else, it is the quality that brings domestic tranquility (see 1 Corinthians 13).

#### TALK TO ONE ANOTHER

"Do you wake up grouchy in the morning?" the doctor asked the lady. "No," was her reply, "I let him sleep!" Isn't it strange that we are frequently more courteous and thoughtful toward total strangers than those of our own household! We often act in nonredemptive ways toward those dearest to us. On the other hand, Jesus brought the Church to strength and purity, not by threats, but by His sacrificial love.

A communications gap can be devastating to married life. If there can be a free and open exchange of ideas and information, this dialogue can do much in creating happiness. Obviously talking involves listening and appreciating the other's views and opinions even though at times there can be honest disagreement. When couples stop talking and communicating, their marriage enters a perilous stage.

If there is a real desire to relate, usually a certain time is set aside for recounting the events of the day. Many find that activities such as walking, cycling or jogging together, camping, gardening, or playing games by an open fire to be productive of family spirit and fulfilling fellowship. As time and funds permit, couples find eating out or taking a few days off for in-depth sharing a highly beneficial practice. Someone has said, "Anyone can fall in love, but it takes a wise person to stay in love." A splendid way to spell love in the family is:

- L**—Listen and be sensitive.
- O**—Obey God.
- V**—Value each other.
- E**—Encourage each other.

#### HELP ONE ANOTHER

Love not only wears evening clothes; it puts on work clothes as well. The demonstration of love in a home is invariably shown in mutual helpfulness. Working together in a common cause to improve home and church welds two people into a strong and healthy force for good.

by GEORGE W. PRIVETT, JR.

Nazarene Bible College  
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I was impressed some years ago by the thought advanced by Dr. John Riley in *This Holy Estate* that there is a direct relationship between family stability and home ownership. It was pointed out that those who work together in purchasing and improving a home are more likely to stay together. Moving toward this or another common goal unifies and motivates them in a positive way.

Helping one another will include both partners sharing in the family chores. There needs to be an understanding and assignment of duties in the home. A well-known author tells of the eruption of an argument with his wife over a menial task to be done. He was insulted by her request for him to take out the kitchen trash basket and empty it in the evenings. Other things he was willing to do, but not that! Whatever it is—keeping the family budget, paying the bills, painting the house, or mowing the lawn, couples need to work these things out to avoid frus-

tration or fatigue, thus enhancing rich harmony in the home.

Love is . . . giving of one's time and self . . . doing the kind thing . . . going out of your way to be helpful when the other is ill . . . thinking up pleasant surprises for your mate and children . . . buying something for your spouse when you need the money yourself . . . love is saying—"You can take the last french fry!"

Little has been said here about children, as important as they are. The reason is that the greatest way parents can love their children is for them to love each other. No greater legacy can be given to the youngsters than that Mom and Dad really loved each other, respected and prayed for each other. It's like many wonderful values—they must be caught as well as taught. And what's more—children of loving parents often are inspired to love their parents' God. And how great that is! □

# discoveries

IN CHRISTIAN LIVING

by JAMES HAMILTON

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## SIN'S PENALTIES

One of the many great truths taught in the parable of the prodigal son is the price one pays for sinning. Let us examine three of sin's penalties that are recorded in this great parable (Luke 15).

One penalty for sinning is the *memory of a better past*. After sin had taken its toll in the life of the prodigal, he said, "How many hired servants of my father's have bread enough and to spare, and I perish with hunger!" He compared his present with his past and realized that the best part of his life was behind him.

Another penalty for sinning is the *misery of a bitter present*. Before he left his father's house, he dreamed of living in a land without a fence. Ironically, he later found himself fenced in with the filthiest of beasts and fenced out from all that was beautiful and good. His dream had become a nightmare.

It has been said, "Each day is a thread woven into the tapestry of life, and we have the power to choose the colors." The prodigal chose black as his color, and the bitterness of each day served as a grim reminder of his wrong choice. What he thought would be freedom became a new kind of bondage. He learned, as Epictetus said, "No bad man is truly free."

A third penalty for sinning is the *mockery of a broken future*. The prodigal realized that he had gambled his future for the pleasures of the present

and had lost. He had traded tomorrow's security for today's sin. Here was his plight: he was out of funds, out of food, out of friends, and out of a future. The young man who once had something, lost everything and was left with less than nothing. He had chased a mirage and found its source—the pigpen of sin.

It was under these conditions that he "came to himself." Feeling that he could never be a son, he yearned to be a servant. This was to be his plea when he met his father: "Make me as one of thy hired servants."

How wrong he had been! He had been wrong about life, about choice, and about sin. He was even wrong about his father. He knew neither the nature of his father's love nor the extent of his forgiveness.

When they met, his father's love broke in like a torrent on the son's present and flooded both directions into his past and into his future. The father's cry of joy says it all: "Bring . . . [a] robe, . . . a ring, . . . [some] shoes; . . . kill . . . [a] calf [and prepare for a feast] . . . my son [not servant] was dead, and is alive again; he was lost and is found."

What a difference grace makes! It changes one's past, one's present, and one's future. It is no wonder that another redeemed prodigal, John Newton, called it "Amazing Grace." God's grace is, indeed, *amazing grace*. □



# GATEWAY OR TERMINAL?

## The Lesson of Kadesh-barnea

by MORRIS CHALFANT

*Norwood, Ohio*

SOME PLACES stand out in history for all time. Invariably such places have witnessed events that have shaped the destiny of nations and even of the world. For instance, Stalingrad, the great Russian citadel, was the breakwater on which the flood tides of Hitler's invading hordes were broken to pieces.

Waterloo and Trafalgar are places that lighted up the pages of British history by decisive events that far transcended the importance of the places where they occurred. And to Americans, Gettysburg, Pearl Harbor, Okinawa, and others, were just names buried in geography books until history lifted them out of obscurity.

Kadesh-barnea was just such a place in sacred history. This trading center was on the border between Canaan, the Promised Land, and the sandy stretches of desert through which the children of Israel had traveled after leaving Egypt.

God intended it to be only a gateway through to

the Promised Land. But through disobedience and unbelief the people of God made it a terminal point. God planned that it should be a portal through which His chosen people would march to obtain the inheritance. Instead it became a dwelling place, where lack of faith and rebellion sentenced the people of God to spend 40 years wandering in the wilderness.

Many of the events which occurred to God's chosen people when they came to Kadesh-barnea are illustrative of those which occur in the lives of people when they come to the point of decision and refuse to meet the conditions upon which the fullness of the Spirit's cleansing and keeping power is offered.

Egypt is generally regarded by Bible scholars as being a type of the world. Being delivered from Egypt and crossing the Red Sea may be said to represent the conversion of the sinner, who has said good-by to the world.

But the Israelites, after they left Egypt, soon found they were in the wilderness. In fact, some of them

## PEN POINTS

### A SPARK IN THE DARK

The evening was quickly passing. Bath time for the children had arrived. Rachel had drawn the short straw and was forced to enter what she presumed to be the ultimate in adult-instituted torture.

As she slowly and laboriously lathered herself, I did my best to prepare Jason for his upcoming dip into liquid misfortune.

Almost as quickly as the water had loosened Rachel's accumulated protective shield for the day, she was ready to escape. I dried her, imagining what relief her skin was enjoying as it experienced daylight again, and pointed her toward her room to dress for bed.

Jason's turn had arrived. As I lifted him into the cruel caldron, I heard Rachel's wailing begin.

Her room was dark and she could not reach the light switch. Fear would not concede to her entrance, so she just stood at the doorway and balked.

Her only concession to entering the room was that I go along with her; so, taking her cold little hand in mine, we walked together into the room. Fear waned as I held her

hand and disappeared as the light flooded the room.

I have walked darkened rooms of loneliness, traveled murky paths of uncertainty, and trudged along blackened routes of sorrow, yet never feared the umbrageous situations that surrounded my life. For Christ, firmly holding my hand, was with me, replacing fear with courage and flooding my soul with the light of His wonderful love.

Alone, in the sunlight or in the shadows, I could not go on. I would face each approaching hour with hesitation and apprehension. But, in Christ, I find assurance and the faith to enter doors that, at first, offer nothing other than obscurity and strain.

I wonder how many balk at doorways, hesitating to enter a portal that challenges our faith and that offers the opportunity of a closer walk with God.

Much rather would I enter with Christ, knowing that my way is sure and that my way will be lighted with His love.

Enter into the richness of life with Christ. □

—ALETA HARRIS  
*Mena, Ark.*

wandered around in the wilderness for years.

Many people today have the same experience. They know they have been converted, their hearts have been changed, and the Blood has been applied; but their Christian life seems to be so up and down. For a while they serve the Lord with great zeal and passion; then for some reason they cool off spiritually and have a hard time making a go of it.

In the wilderness the Israelites were out of Egypt all right, but Egypt was not really out of them. They became tired of eating manna three times a day, and in their hearts longed for the food and meals they used to have back in Egypt (Numbers 11:4-6).

Is your Christian life like that? Do you occasionally become tired of praying, reading your Bible, and going to church all the time? Do you find yourself sometimes yearning for a taste of the old life once more?

By way of explanation it may be pointed out that when one becomes a Christian, he does not lose his old carnal nature. It is true a person becomes "a new creature" in Christ Jesus, and that "old things are passed away" and "all things are become new" (2 Corinthians 5:17). Nevertheless one is not a Christian many weeks before he discovers there is still something within that is "enmity against God" (Romans 8:7).

That is why sometimes you may do or say something for which you are afterwards sorry, and which you realize no Christian should do. Your experience is like that which the Apostle Paul once wrote about: "For the good that I would I do not; but the evil which I would not, that I do" (Romans 7:19).

God, of course, never intended that the Israelites would spend all that time wandering around in the wilderness. He wanted to get them into the land of Canaan as quickly as possible. He brought them out that He might bring them in.

It is the same in your case. God does not want you to live an up-and-down experience, sometimes enjoying the victory over sin, and sometimes feeling so defeated that you wonder whether you are a Christian at all. No, He has something far better for you: "He brought thee out to bring thee in."

It is a mistake to wait years before one seeks the blessing of holiness, thinking it can only be the experience of a mature Christian. This is why so few today have a definite experience of entire sanctification. Instead of passing quickly from regeneration to entire sanctification, they are like the children of Israel, who wandered 40 years in the wilderness.

Within two years of leaving Egypt, they had crossed the wilderness and had reached Kadesh-barnea on the borders of Canaan. But listening to the majority report of the 10 unbelieving spies, the people refused to enter, and turned back into the wilderness, where most of them perished.

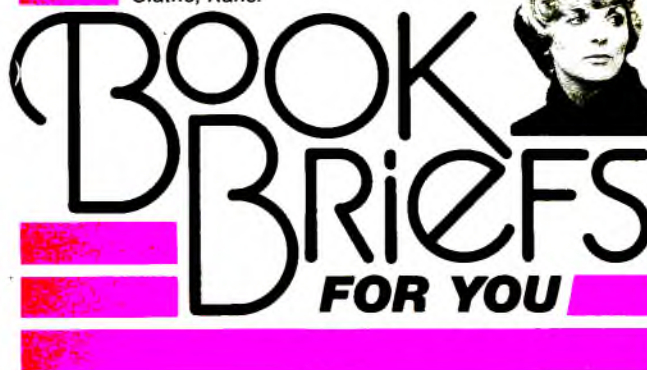
When the church becomes overpopulated with spiritual weaklings, far too much time is taken to provide "props" to hold them and prodding them to get into action. That is worse than "carrying bottles." As a result our progress comes to a snail's pace if not actually halting.

Converts must be hurried into holiness if the

church is to remain strong, if we are to "possess the land." Admittedly there are giants and walled cities, and we will be unable to cope with such a task with a church full of weaklings. The walls will tumble, the giants will fall only as we get our people out of the wilderness into the experience of full salvation. □

Reviewed by

GENEVA McCULLOUGH  
Olathe, Kans.



## Rx FOR "NERVES"

### HOW TO COPE WITH THE TENSIONS OF LIFE

What do you mean, "Nerves"? It's not a polite term for a loss of mental competency, although "nerves" can be a forerunner of that extremity. We think of "nerves" as a breakdown of emotional control or stability. It plays havoc mentally. It undermines physical well-being. It can cause upheaval in one's spiritual state.

Do Christians suffer from this widespread affliction? Apparently they do. Despite the scriptural injunction to cast all our care upon Him, we are loaded down with burdens.

The invitation beckons, "Come unto me . . . and . . . rest," yet we stumble along to exhaustion in futile effort. We are admonished to "take no thought for the morrow," but we worry and fret and stew. The pressure builds up and something has to give—our "nerves."

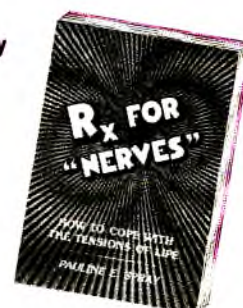
Author Pauline E. Spray writes of her struggle with a nervous breakdown. She describes her symptoms and her struggle to victory because she feels that Christians "by the thousands are plagued with mental and emotional illness."

She goes on to say, "I firmly believe the remedy for it can be found within the pages of God's Word. Some time ago I discovered His prescription for 'nerves.' And I wish to share it with you." □

by Pauline E. Spray

Beacon Hill Press  
of Kansas City

to order,  
see page 23





# the CHRISTIAN calendar



## TRINITY: FATHER, SON, AND HOLY SPIRIT

Trinity Sunday is a relatively late addition to the Christian calendar. There had been local festivals honoring the Trinity at various times of the year, but it was not until 1334 that Pope John XXII decreed the observance of Trinity Sunday one week after Pentecost. In some Christian denominations, all the Sundays until Advent are counted as "after Trinity."

The doctrine of the Trinity received a great deal of attention from the church fathers in the early centuries of the Church and is still one of the central concerns of theologians. I do not propose to trace the history of the doctrine nor to discuss it theologically. But it is important for us to meditate on the significance of the "knotty Trinity" in the life of the Christian.

It was John Donne who used the phrase "knotty Trinity," a phrase which points up the difficulty of understanding the doctrine and also the nature of the Trinity itself—a knot whose strands are intertwined so intricately that we can scarcely unravel them. Augustine wrote,

*Who can understand the omnipotent Trinity? We all speak of it, though we may not speak of it as it truly is, for rarely does a soul know what it is saying when it speaks of the Trinity. Men wrangle and dispute about it, but it is a vision that is given to none unless they are at peace (Confessions, 13:11).*

In spite of—or perhaps because of—the difficulty of the concept, there have been a number of attempts to help us understand it. Augustine pointed to the analogy of himself as a man, having existence, knowledge, and will. "I can say that I am, I know, and I will." Just as these three are one inseparable life of man, so "immutable being, immutable knowledge, and immutable will are together in him [God]" (*Confessions*, 13:11).

John Milton in *Paradise Lost* chose to depict quite literally the Father-Son relationship in the Trinity; the result is a very anthropomorphic view of God the Father and Christ the Son holding council in heaven. Dante wisely avoided such literalness; he represents the Trinity by means of symbolic circles:

*Within the depthless deep and clean existence of that abyss of light three circles shown—three in color, one in circumference (Paradiso, 33:115-17).*

Of course, the concept of one God but three Persons is paradoxical, especially when we say God is Father and also Son. However, as Augustine observed, we all recognize the complexity of the being which is man. On a purely human level, we understand that the same individual can be both a father and a son. I am a daughter to my mother, but I am a mother to my daughter; moreover to my students I have yet another relationship—that of teacher. A few years ago there was a situation in which one of my students saw me in a dual role—as his teacher and his mother.

In the twentieth century, modern physicists have introduced the idea of "complementarity" as they recognized that light can be described in a seemingly contradictory manner as both waves and particles. The descriptions are not contradictions but are complementary descriptions of the same phenomenon. This idea of complementarity helps us to understand the seeming contradiction that God is Father as well as Son and Spirit.

Our human, finite minds have difficulty in grasping the mystery of this concept. As a result, we tend to emphasize one Person of the Trinity more than another—either at certain stages of our individual lives or in the collective worship of the Church. There have been eras, for example, in church history, when more emphasis has been placed on the person of Jesus Christ than on the person and work of the Holy Spirit. All three Persons are meaningful and essential to a more nearly complete understanding of God.

As Father, God is my Creator, the Source of my being and of all life. When I acknowledge Him as Father, I also bow to His power and authority, as one to whom I owe obedience. There is a danger that we overemphasize the stern, demanding father.

In Dante's trinitarian structure of the *Divine Comedy*—Inferno, Purgatorio, Paradiso—the power of the Father is represented in the awful punishments of the Inferno. However, Jesus reminds us (as He reminded the disciples)—that just as our earthly

by RUTH A. CAMERON  
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father knows how to give good gifts to his children, so our Heavenly Father loves and cares for His children. Like a father, He pities His children.

As Son, God revealed himself in the person of Jesus Christ, who is our Example of perfect Sonship. Human, yet divine, He is the Mediator between us and the Father. In Hebrews, He is exalted as the new and better Word which was spoken by God. As the begotten Son, He is superior to the angels and yet became lower than the angels when He took upon himself our flesh. In doing so, He made it possible for us to be children of God and joint heirs with Him. There is thus special meaning to the words by which the writer of the Epistle to the Hebrews addresses his readers in verse 1 of chapter 3: "Wherefore, holy brethren, partakers of a heavenly calling . . ." The readers are His brethren; but they, like Him, share in the sonship of Jesus with the Father.

Jesus as Son was obedient unto death, even the death of the Cross, and by His obedience brings us redemption. One of my favorite passages in literature depicting the Incarnation is from *Piers Plowman*, a fourteenth-century poem by William Langland. In the climax of the poem the narrator has a vision of

someone who looks like Piers the Plowman about to joust in a tournament in Jerusalem. He is told that it is not Piers, but Jesus who will joust in Piers' armor, that is, in human nature. It is God as Jesus Christ the Son, clad in our humanness, who fought with the enemy, sin and death, and won the victory for us.

Yet to speak of God as Father and Son is to use human concepts. Jesus said, "God is spirit and those who worship him must worship in spirit and truth" (John 4:24, RSV). It is thus especially fitting that in the Christian calendar, Trinity Sunday comes one week after Pentecost, the day which commemorates the coming of the Spirit to the Church. God as Spirit filled and empowered the disciples; it is His grace and power which are in the Church, in us as individuals and as a collective body, to enable us to live and serve.

When I am aware of the presence of God in the world—in a sanctuary, in any place, in my heart—it is as Spirit that I experience Him as the breath (Spirit) of God that moves in the world to give life (as Father-Creator), to bring redemption (as Son-Saviour), and to fill with love (as Spirit-Energizer)—the Holy Trinity. □

# Why I Do Not Drink ALCOHOLIC BEVERAGES

by GLENN J. SNEED  
*Royalton, III.*



H. Armstrong Roberts

**M**Y FIRST IMPRESSION of drunkenness came when I was six years old. It was in a coal mining town during the time of the open saloon. The miners were paid twice a month.

We moved into town from the country in August. There was a house between our house and the one in which Tommy lived. He was my age and I loved Tommy the first time we met.

Payday came. It was a day of joy at our house. We would have money. At Tommy's house there seemed to be a cloud of fear creeping in upon the occupants like the settling of a fog.

Tommy had a little wagon that was no more than half the size of a matchbox, and we were hauling sand from under the downspout. Suddenly there he was, fierce and angry. Tommy's father was cursing and snarling. Holding Tommy with one hand, he began beating him with his fist. I fled in terror. From the safe distance of our home we listened to the shouting and screaming. Then Mr. Brown staggered out of the house and started back to the bar.

Grandmother was the first of the neighbors to enter

the Brown house. I was with her. The three children were huddled in the bedroom closet. Mrs. Brown lay on the kitchen floor in a dark red pool. We thought she had been killed, but she was hit with a quart jar of blackberries and knocked unconscious.

One Sunday afternoon in October, Grandfather and I sat on the front porch in the warm sun. Dan Brown came over to chat a bit. He seemed to be burdened with guilt. Then he said, "Uncle Billy, I am going to quit this drinking and be a husband to my wife and a father to my children."

Then there was that Saturday in March. One of the older boys in the neighborhood had made Tommy a kite and bought him a five-cent ball of string. Tommy and I were flying the kite. The wind was brisk and the kite rose high in the sky when Tommy's sister, Dolly, came to us and said, "Tommy, Mother wants you to come home. Daddy got killed in the mine this morning."

Tommy's face lit up and the seven-year-old boy exclaimed, "Goody! Goody! Goody! He won't come home and beat up on us anymore." □



# A Miracle Named George

by GERALDINE  
NICHOLAS  
Scarborough, Ontario,  
Canada



IT'S NOT UNUSUAL to see candidate signs scattered on lawns during election time; not in our part of the world anyhow. Nor did it seem particularly strange to see an extra large sign, "ELECT SYD BROWN," in front of George's house, since provincial election day was only a week away. After all, wasn't it great to live in a land where one was free to advertise, speak for, and vote for any candidate one might choose?

Since George and his family lived in a different electoral zone than us, I was unfamiliar with the candidates in his riding. Yet the name sounded strangely familiar. I asked my husband, "Who is Syd Brown, anyhow? I know I've heard that name before."

"You probably have," my husband assured me. "He's the chairman of the Metro Toronto Police Association. You know, it really is something that George would be advertising for him, isn't it?"

Now I remembered the name. I'd seen it in the paper often enough. But I could hardly believe it. "George is advertising for a policeman?"

"It really is ironic," Don continued. "But isn't it beautiful when you think about it!" he added.

"Beautiful"—how else could you describe it? For you see, George had been shot in the spine by a police rookie's bullet only three years earlier. The bullet had pierced a lung and shattered the upper spine. Once an active, healthy sportsman, now he was paralyzed from the chest down. He sat, day after dreary day, confined to a wheelchair.

On February 7, 1972, George Royal and his wife Frances came home from a wedding reception. The festivities had been a little too much for George, and his overindulgence made it impossible for his wife to get her obstinate, drunken husband into the house. Too weary to coax him herself, she left him in the car and went into the house to call the police. She asked them to come and assist her since she was unable to

get him in alone. The police arrived, and while they were talking to his wife at the front door, George himself meandered into the house from the side entry. He staggered into the living room under the watchful eyes of the policemen who were now in the hallway. As George proceeded to pull out the sofa bed in the living room to lay down, the policemen noticed a 12-gauge shotgun in the blanket area below. On spotting the gun, one of the policemen immediately pulled his revolver and fired. Three bullets hit the wall, but one hit George in the spine. He crumpled to the floor and shortly thereafter was taken by ambulance to the hospital.

George does not remember much after that; except the bitterness, contempt, and hatred that possessed his heart when he awoke in the hospital several days later. He had won the battle against death,

but he had lost the use of the lower half of his body. He discovered in despair that he would never walk again. It had all happened so fast. Why, the gun under his sofa was not even loaded!

The weeks and months passed slowly and hopelessly and his condition deteriorated. Finally he came home, then shortly he was back in the hospital with an infection. Out—and then back in again. Pressure sores developed and 10 operations followed. He required plastic surgery on the leg and hip.

Funds were dwindling. There were two children and a wife to support. He was struggling to find a small ray of hope. Questions flooded his mind. Would they lose the house? Would they be compensated in any way? What did the future hold? Those were depressing days!

The forecast was dismal. George was drunk at the time of the incident and not capable of rational action. The policeman had seen the gun and reacted instinctively in self-defence.

To escape the gloom and summer heat one Sunday evening in August, 1973, George, his wife Frances, and the children, Georgina and Jimmy, took a stroll. By now, Frances was showing the strain of the burdens she had borne the preceding year. She pushed the wheelchair along the street. As they neared the corner, the strains of music filled their ears. It was coming from the Kennedy Road Church of the Nazarene on the corner, just a block away from their home. Georgina and Jimmy ran on ahead, since that was the church where they attended Sunday school. George and Frances followed along and came upon an open-air service on the front lawn of the church. George asked his wife to stop for a while. She guided the wheelchair to the edge of the church lawn and they listened.

They had never heard the words of the song before!

*Amazing grace! how sweet the sound!  
That saved a wretch like me!*

*I once was lost, but now am found;  
Was blind, but now I see.*

No one ever felt more lost than George did at that moment. Tears came to his eyes. He listened to another verse.

*When we've been there ten thousand years,  
Bright, shining as the sun,  
We've no less days to sing God's praise  
Than when we first begun.*

Heaven! He'd never given much thought to God or heaven. He suddenly wanted to believe in heaven.

Surely led by the Holy Spirit, the pastor spoke on the theme "Hope in Christ." What could have been more appropriate for George's hungry heart? George became aware that night, for the first time in his life, of God's amazing love for him—and he saw in Christ a ray of hope! When the pastor asked if someone might like to have a special prayer on his behalf, George raised his hand. One of the wonderful laymen in that service, seeing this thoughtful young man in the wheelchair, went over to him immediately after the service and said, "My name is Walter. We're glad you and your wife joined us tonight." Sensing the inner struggle that George was experiencing, he asked, "Do you know Jesus?"

"No," came the swift reply.

Walter said, "Would you like to receive Him into your life?"

"Yes, I would!" George stated definitely. The tears of relief and repentance flowed. And there, on a busy corner in a big city, on a hot evening in August, with cars screeching noisily all around, a miracle happened. A young man named George Royal confessed his sin to Jesus and asked for forgiveness. He laid his hopeless situation before the Saviour and became a new man in Christ Jesus!

He still couldn't walk. But now his spirit could run

to the Master for direction and comfort. He no longer was alone, nor was he hopeless. Jesus would share his situation and give him strength.

With plenty of time to read his Bible, this babe in Christ grew rapidly in his faith. A few weeks later, George was confined again to the hospital for further surgery. He greeted my husband joyfully one day as he went to visit him. "Pastor," he confided, "I was able to lead a nurse here to the Lord yesterday. This nurse asked me how I could be so contented and peaceful when I had so many things going wrong in my life. I told her that it was Jesus who had given me the courage to face whatever comes. The nurse was having a tough time with her family and she told me about it. Then she asked me to pray with her. She asked the Lord to come into her life and give her peace in place of all her confusion. Afterwards she felt like the Lord had really met her need as He had mine."

George still can't walk, nor is he free from problems. The policeman's bullet has taken a dreadful toll and has done its best to destroy George and his future. But as George puts it, "If it hadn't happened, I might have gone on for years with no thought for God. Now I know that my suffering here is just for a while. I will walk again with Jesus—in heaven—where life is endless and where there is no pain or disappointment."

What a glorious hope! What a refreshing attitude!

But it does seem rather strange that George would be supporting a policeman, of all people, in an election campaign. It seems impossible that a man in his situation would harbor no bitterness towards those who represent the cause of his condition. Strange? Impossible? But then it's Jesus who makes the difference. With Him all things are possible.

Perhaps it isn't so strange after all! □

# Bread upon the Waters

## IT'S STILL A HAPPY WORLD

*Our world is filled with such pleasant things  
Like: young grandchildren and yo-yo strings  
And hummingbirds with propeller wings;*

*Like: robins' nests in old apple trees  
And night honeysuckle on the breeze,  
Clover blooms and pollen-drunken bees.*

*We have low, green hills with picnic peaks  
And dusty roads by old country creeks  
Where growing boys can have fun for weeks.*

*Our world is filled with such happy times  
Like: babies' beds and nursery rhymes . . .  
So, let's forget all the ugly crimes . . .*

*And let's remember that somewhere still  
Huckleberries ripen on the hill . . .  
Behind the old abandoned sawmill.*

*That somewhere above our tragedies  
Redbirds rehearse in hickory trees  
And mock and shame our conspiracies.*

*That somewhere, the mountain daisy grows;  
Somewhere, the red tulip's trumpet blows;  
Somewhere, cornfields still call hungry crows.*

*Yes, somewhere, the night fills up with stars,  
Somewhere, beyond the fast, racing cars,  
Beyond the violence and the scars . . .*

*Somewhere, in God's good world, every day  
Nature walks in her unspoiled array . . .  
And Sodom's sins seem so far away.*

by CHARLES HASTINGS SMITH

Bethany, Okla.





by GORDON CHILVERS

Norwich, England

**W**E ALL RECEIVE CRITICISM. We cannot avoid it. We can buy insurance for many contingencies, but not for criticism. Yet how much depends on how we receive it! It can hurt us deeply. It can make us angry or miserable. For all, criticism is disturbing. Life is suddenly clouded.

How can we handle it so it does not disturb us unduly?

First, we take a firm grip on ourselves. When criticism is made, the situation is explosive. One man recently was so angered by it that he had a severe stroke within 24 hours. Others have written letters of resignation, though they later regretted them.

Controlling our emotions is hard. Criticism touches us where we are most vulnerable.

# HOW TO HANDLE CRITICISM

Taking two or three deep breaths will prevent our blood pressure rising rapidly. Then with a prayer that we may know both peace and love for the critic, we try to examine the situation with as little emotion as possible.

At first criticism shocks us. Then we realize that we are not the first people to get it; all get it.

Great men have had more than their share of criticism and have learned what to do with it. These words of Abraham Lincoln are excellent guidelines: "If I were to try to read, much less answer, all the attacks made on me, this shop might just as well be closed for any other business. I do the best I know how, the very best I can. If the end brings me out all right, what is said against me won't amount to anything. If the end brings me out wrong, 10 angels swearing I was right could make no difference."

Having prevented our emotions becoming a runaway train, we examine the criticisms objectively. We avoid the tendency to shut our minds to the criticism because we could not be wrong. This gives us the opportunity to use the criticism constructively.

We ask ourselves, "Is God speaking to us through this criticism?" Then we ask, "Is this criticism wholly true? If not, is it partly true?" We may find that the critic's view is totally opposed to our own. We shall examine the two positions and see if there is any truth in the other view. When our way of doing a job is criticised, we ask whether it would be improved if we accepted the validity of the criticism wholly or in part.

Henry Ford was always ready to profit from criticism. We are told that when he heard people criticise

any automobile he was making, he listened carefully. Then he jotted down the criticism in his notebook. This attitude led to further development in his work.

When our conduct is questioned, we ask, Were we wrong? Ought we to modify our actions to prevent our being misunderstood? Occasionally we shall agree that our critic was right and we were wrong. Possibly our examination of motives or beliefs will reveal that we are fully right. We shall either be better for the changes or strengthened in our determination to do our best.

The criticism may reach us through a third person. What we were told—Was it accurate and complete? A false impression would be given when we are told only nine-tenths of the story.

Again we ask, "What are our critic's qualifications?" If he has criticised our musical item, is he a musician? What sort of person is he: kind? sincere? Would he be prejudiced against us? free from jealous feelings? If the answer to any of these questions is no, we shall not take his criticism too seriously, especially if he spoke in anger. If more than one answer is no, then we shall not expect his criticism to come from the sincerest desire to promote our good.

Having controlled our emotions and evaluated the criticism, we think of the critic.

Forgiveness is the treatment commended by the highest authority. We should look for opportunities of helping the critic in his most acute need. Our determination to seek his welfare will show that we are true children of our Heavenly Father who gives sunshine and rain to all, even those who curse Him or deny His existence. It will prevent our giving way to

retaliation and also hasten our spiritual growth.

The most certain way of helping anyone is to pray for him sincerely and fervently. In our praying for our critic, we are following our Lord's practice and counsel (Matthew 5:44). Our own help to the critic is sharply limited by our knowledge of what is best and by our resources. When we pray, we are enlisting the help of God who has the knowledge, the resources, and the will to help him effectively. Also, we cannot dislike the person we pray for sincerely.

The best answer to the critic is to return good for evil (Romans 12:14, 20). When our prayer is genuine, it will lead to our determination to serve as the agent for supplying the good things which we have asked for our critic.

This spirit has done immense good. Stanton was one of Abraham Lincoln's bitterest critics. Because

Stanton was the best man for the job, Lincoln made him secretary of war. Years later, Stanton stood by the bedside of the assassinated President and said: "There lies the most perfect ruler of men the world has ever seen."

We can answer harsh criticism effectively by aiming for a higher quality of Christian living. Answering criticism verbally is not always possible or advisable. Lives that show Christian maturity are the most satisfying answer to any hostile criticism.

Harsh criticism need not disturb us unduly. We learn to handle it constructively by taking a firm grip on ourselves, examining the criticism carefully and being kind to the cruel critic. We can ask God to bring good out of the evil. Then, instead of a loss it will be a blessing. □

# Time for THANKSGIVING

I AM WRITING THIS as a Day of Prayer draws to a close in our drought-stricken area. Drought is a most critical issue here in the western half of the United States. The people are concerned and we are all afraid of the severe conditions that we may face this summer.

Our church is located just south of Sacramento in California. This is a large agricultural area on which many hundreds of thousands of people depend.

I am sitting in my office listening to the last few drops of a weak but welcomed rainfall upon the windows of my study.

Today was a holiday for most people and as such, the Elk Grove Ministerial Association thought it a good time to sponsor a Day of Prayer as a result of concern for the suffering caused by the drought. We all agreed to emphasize this concern in our morning worship services, February 20. I agreed to cooperate and my church was chosen to host this full day of prayer.

I preached yesterday on my concern for the drought in men's lives caused by our wandering afar from God. I used Jeremiah 14 to substantiate this and the parable of the prodigal son to illustrate it. The main theme was that when men are in need beyond their ability to supply, they run in tears and sincerity to God and ask for a refill. When they get what they want, they leave, only to come back later and ask for

Harold M. Lambert



more. Of course, God will eventually judge this sinful irresponsibility—but the thought of that doesn't seem to stop men from repeating this cycle of deceitful living.

Now to the reason for this article. It rained after the morning service and has rained all day long during this Day of Prayer. I am trusting that some faithful Christians are thanking God for His supply and are still praying for His perfect will concerning the drought—but it appears that we never learn the lesson. *Our sanctuary has been open for 10 hours now, and not even one person in the whole city has ventured in to pray.* Not even a prayer of thanksgiving.

In Revelation 2:7 we find these words: "He who has an ear, let him

hear what the Spirit says to the churches . . ." (NASB). I really believe He is speaking to us through the drought, just as He did to Jeremiah.

I pray that we will break out of the mold of ingratitude and complacency. God will not always give us what we ask for when we maintain such deceitful attitudes.

I am going home now; the Day of Prayer is over. Oh, before I forget—*thank You, Father, for the refreshing rain and for this Day of Prayer.* □

by ROB SMITH

Elk Grove, Calif.





by JERRY D. HULL  
Nashville, Tenn.

# Telling God, “I’m Sorry”

**I**’M SORRY” is a difficult phrase to utter. These two words, when spoken genuinely, require emotional effort. Even strong, confident men often stammer when their sense of right compels them to say, “I’m sorry.” Few parental tasks are more strenuous than teaching a child how to both properly display and experience penitence.

Why do we often resist the simple expressions of “I’m sorry”? Actually, many benefits accrue to the one who apologizes for misdeeds or inappropriate attitudes. Some benefits are:

- A climate conducive to the building of a relationship
- Ridding oneself of resentment and “getting even”
- New freedom to feel good about oneself

—Acceptance by the one wronged as he recognizes our desire to make right

All of the above benefits also apply to the Christian’s relationship with God the Father. Life for us moderns seldom occurs in the neat, prepackaged form we desire. The days lunge at us, requiring actions and reactions. Often holiness people stumble into what Wesley referred to as “unwillful sins (improperly so-called).”

Two major types of unwillful sins identify themselves. First, there are sins which result from our involvement in unsuspected situations. Sometimes events transpire so rapidly that we are obligated to respond without adequate emotional or mental preparation. A post-event review reveals that we blundered badly.

The second type of unwillful sins may be referred to as sins of ignorance. Sometimes we commit grave mistakes because important information is not available. Nevertheless the injury is done and necessitates that we make proper amends.

“Unwillful” plainly means that a wrong is committed without intention. Although one does not, by premeditated choice, choose to err, he still must correct the circumstances. Every time of failure behooves us to submit ourselves to God for increased wisdom.

An “everything-nailed-down-is-coming-loose sort of day” allows no room for careless discipleship. Health problems, family conflicts, career frustrations, and many other occasions converge to indicate that every possible spiritual preparation is valuable. Continual discipline and yielding to God ought to reduce the occurrences of unwillful sins.

“God, I’m sorry” is an appropriate phrase for the sanctified. Spirit-filled believers revel in great blessings. However, on this side of eternity we cannot gloat over “what a good boy am I.” Life serves suffi-

## THE WINDOWSILL OF HEAVEN

*At the windowsill of heaven  
Let me linger, Lord, I pray,  
Ere I assume the duties  
And the burdens of the day.  
Let me pause for just a moment,  
Gaze in silence on Thy face,  
Drinking from Thy fount of wisdom,  
Gaining strength to run the race.  
  
Let me lean there in the sunshine  
Of Thy warm, redeeming love,  
And receive a sweet renewing  
Of Thy Spirit from above.  
And, with heavenly breezes blowing,  
Let me turn—with Thee—I pray,  
From the windowsill of heaven  
Ready now to meet the day!*

—ALICE HANSCH MORTENSON  
Racine, Wis.

helps to holy living

cient reasons to demand that we remain tender and penitent.

1 John 2:1 notes that the absence of sin is prescribed as the desired hallmark for the Christian. John declared, "My little children, I am writing this to you so that you may not sin" (1 John 2:1a, RSV). God provides for victory over sin, but we frail humans too often display we are still susceptible to Wesley's "sins improperly so-called."

Wesley's prediction does not carry a gloomy sentence. Rather, there is reason for rejoicing. The beloved disciple, John, states it best: "But if any one does sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the expiation for our sins" (1 John 2:1b-2a, RSV).

by TOM WINGARD  
Greensboro, N.C.

**E**XCITEDLY I left the motel room and headed for my car to begin a busy day. I couldn't believe it; the car was gone! My clothes—everything was in that car. I had just begun my first trip after resigning from 11 years in the pastorate to begin serving as an evangelist. What a way to begin!

After reporting the loss to the police, I called my wife, Carolyn, and told her to pick me up at the airport. I was coming home. I felt a little low as I explained the situation to her. Everything I needed was in the car.

As the plane climbed high over the clouds to cross the mountains toward home, I began to ask God why. Why, Lord, out on my first trip on faith, does this have to happen? What can I do now?

As the plane climbed higher to get above the rain clouds that were now below us, I looked down. About a mile below, through a break in the clouds, I saw another plane in the storm below. God began to speak!

"See that plane down there in the storm? If he'd come up higher, he could get into the sunlight where you are. Life is that way. Too many people flutter along in the storm when they could get above the clouds if they would only trust Me." One plane in the storm, another riding along above it. Then I remembered! *They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.* They that wait . . . upon God . . .

I thought of the past victories. My call to the ministry. The problems . . . then the victories. How God built a church from a little frame building into some-

God the Father knows the set of our mind—we continually desire to serve Him. However, as Wesley wrote, "The best of men still need Christ in his priestly office to atone for their shortcomings. . . . their mistakes in judgment and practice, and their defects of various kinds" (*A Plain Account of Christian Perfection*, p. 17).

"God, I'm sorry. Please forgive me." Practice the lines. Learn them well. This contrite expression acknowledges that as "holiness people," we are neither robots nor yet in heaven. As a disciple it is our marvelous privilege to use Jesus' model prayer. He taught us to pray, "Forgive us our sins, for we also forgive everyone who sins against us" (Luke 11:4, NIV). □

Photo courtesy of TWA



## PRAY for the THIEF

thing strong and beautiful. How He supplied the needs and blessed feeble efforts. I'd seen miracles; I knew God could do anything.

I began to think differently. Perhaps this was another test. What if Christ came today and found me discouraged and sad? I began to thank God for the test, and that I could trust Him in the rough places of life. I felt a calm assurance that Christ was in the plane, too. I placed the whole situation in his hands.

I'd forgotten about the folder in the front seat of the car. It contained letters of recommendation from Dr. Jack Sanders, Dr. Reeford Chaney, and my own district superintendent, Bill Sullivan. These letters told who I was, and I know the thief read them. God spoke to the thief through their letters.

The thief brought the car back to within a few blocks of the police station where it could easily be found. Nothing was taken, not one thing. Perhaps God used the situation to get the thief's attention that day. At any rate, let's pray for the thief. He may have been a backslidden Nazarene. God may yet change his life through those letters about someone he was trying to steal from. □



# Editorially Speaking . . .

by W. E. McCUMBER

## LOVE AND MARRIAGE

Traditionally, June is for weddings. More people get married in June than in any other month. This is a good time to put in a few words about love and marriage.

According to an old song, love and marriage go together like a horse and carriage. Evidently many people have scrapped that sentiment. There are thousands of couples who are living together "without benefit of clergy." These couples want a meaningful relationship without permanent commitment. Those among them who are committed to one another see no value in the formality of a marriage license and a wedding ceremony. They are practicing marriage without a license.

For the Christian this is an unacceptable life-style. The Christian is forbidden by Scripture and conscience to put life on such a selfish foundation. Christians belong to a community of believers. They are members of one another. The whole Church is involved and at stake in the marriages of men and women who form the Body of Christ. The integrity and purity of Christian life demands that a man and woman reflect their lifelong commitment to the Lord by their lifelong commitment to each other in marriage.

The Church must stand without apology for the sacredness of marriage. The Church must say without stuttering that sexual intercourse outside of marriage is adultery or fornication, which are condemned by Scripture. This does not deny the fact that sex inside of marriage may be selfish, manipulative, and

even cruel. There is no magic in a license and ceremony that guarantees a beautiful and fulfilling life together for those who marry. But those who name Jesus as Lord must take the Bible as their Guide, and the Bible is not blurred on the subject of marriage.

The number of people who are just living together without marriage reflects, in part, the disillusionment and cynicism created by our mushrooming divorce rate. The horse and carriage are too easily unhitched! The answer to divorce is not the discarding of marriage, but the renunciation of that selfishness and indulgence which allows a husband or wife to call it quits because marriage becomes inconvenient or unpleasant. Christian marriage calls for love, patience, understanding, and forgiveness. In a word, it demands unselfishness, a commitment to each other through thick and thin, joy and pain, good and bad until death.

In this matter of marriage the Church cannot allow the world to dictate its standards and practices. God's people are called to nonconformity and to obedience to Scripture. Our life-style must be determined, not by the opinion of those who try to control the social climate for their selfish advantage, but by the teaching of the Lord.

Of course, it takes two to make such a marriage, and the first step is the wedding ceremony. I used to think that too many couples got married in June. These days, I wish more couples were marrying in June or any other month! □

## PALCON IS FOR EVERYONE

What is a PALCON? It sounds like some strange bird, a cross between a pelican and a falcon.

PALCON is not a bird or for the birds. PALCON is shorthand for Pastors Leadership Conferences. At each of our colleges the pastors from that educational zone are brought together for a week of intensive learning and renewal.

Two areas are stressed, the personal and the pas-

toral. The personal is emphasized because the pastor is first of all a person, an individual Christian with problems and needs like anyone else in any other line of work. The pastor needs help and support in dealing with emotional and spiritual conflicts. Family troubles are not the exclusive property of laypeople. In many areas which affect interpersonal relationships the pastor needs counsel and encour-

*In many areas which affect interpersonal relationships the pastor needs counsel and encouragement. Your pastor does not wear a blue outfit with a big red "S" on the chest!*

agement. Your pastor does not wear a blue outfit with a big red S on the chest!

The pastoral is emphasized because one's vocational skills need to be updated and improved. Practical issues, including preaching, counseling, and church management, are reviewed. New books, new ideas, and new incentives are furnished. The pastor is stimulated to develop and carry out programs of continuing education for personal and professional growth.

While only pastors can attend, PALCON is for everyone. Anything that makes the pastor a wiser and better person will greatly benefit the laypeople. When the one who preaches and counsels and manages gains fresh insight and courage, the whole church is enriched and strengthened. We are only as strong as our leaders.

I have worked in three PALCONS. Before the summer ends, I will share in three others. Judging from those already past, I would urge the people of our churches to insist that their pastors attend. The local church should bear the cost, for they will reap the benefits. Encourage and enable your pastor to go.

PALCON will stretch your pastor's mind. It is a week of intensive, concentrated study. Ideas and techniques of proven effectiveness are shared, discussed, and refined. A pastor will return home knowing more about the nature of his task and the methods of doing it than he did before. It can revolutionize his work and your church's life.

PALCON will kindle your pastor's heart. It is a week of holy and happy fellowship. The atmosphere rivals that of a camp meeting or revival. Praying together and learning together, the pastors find their spirits glowing with new measures of peace and joy. It is a time of spiritual refreshing.

PALCON will improve your pastor's ministry. More effective and productive leadership will result if your pastor absorbs the content and spirit of this conference.

Laypeople, you owe it to yourselves to see that your pastor is at PALCON. It will be an unforgettable week in his life. It can mark a turning point in your church. □

## **GOD-OWNED MEN**

There is a tremendous challenge to all Christians, and especially to all preachers, in the two most common designations for the Old Testament prophets.

When God described them, he called them "my servants."

When people described them, they called them "men of God."

Both phrases mark the prophets as men who belonged exclusively to God. The divine ownership was evident in their lives. Because the will and word of God mattered to them above all else, they could not be intimidated, corrupted, or bribed. Neither royalty nor peasantry could deflect them from the path of obedience to Jehovah.

Politicians, merchants, and priests failed to buy the speech or the silence of the prophets. They dared to speak for God, whatever the issues and whatever the consequences. Their rebuke of sin was fearless and often scathing. Their demand for repentance was

rugged and thunderous. Their promises of forgiveness and threats of judgment mingled gentleness and roughness in delicate balance. All of them were different from each other, but they were all alike in loyalty to God's covenant and in contempt for Israel's infidelity.

The prophets were a rare breed of men. Every nation needs them, and every church must have them, to "comfort the afflicted and afflict the comfortable." God's rightful ownership of all men must be proclaimed in His actual ownership of some men.

A flabby, grimy, easy Christianity will not welcome its prophets, but God-owned men with knees unbowed to Baal and hearts captive to Scripture are the only hope of survival for the very institutions which seek their extermination. I include the Church of the Nazarene. We will hearken to the men who are owned and sent by God, or we will dig our grave with tools of disobedience and compromise. □





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## THE FIRST DISTRICT ASSEMBLY IN THE DOMINICAN REPUBLIC

"There will be other assemblies, but there will never be another first," declared Dr. Charles Strickland as he officially called the first district assembly in the Dominican Republic to order.

There were delegates from 12 organized churches, with 16 ministers ready to give their reports, and many visitors present for the historic occasion. The date was February 18, 1977.

"If my memory serves me correctly, you have set a record for the Church of the Nazarene around the world by having 12 organized churches in 17 months for your first assembly," Dr. Strickland congratulated the group for a job well done.

Missionaries Louie Bustle and Jerry Porter also reported, extending appreciation to the pastors for following the will of God in their lives. The new districts had 227 full members as of December 31, 1976. The average Sunday school attendance was 982.

The rapid growth is due in a major

part to the Student Mission Corps program of the summer of 1976. The students started several new churches and strengthened the young churches. Also Latin evangelists and the help of veteran missionaries made the summer a grand impact for the Church of the Nazarene.

The pastors have caught the vision of church planting. They proposed a total of 25 organized churches by the next assembly. Three new churches have been started since the first of the year by their outreach.

—Ellen Bustle, reporter

## RICH DAY

Rev. and Mrs. Gaylord Rich are terminating their pastoral work after five years on the island of Guam, farthest outpost church of the Hawaii Pacific District, to accept the church at Ewa Beach, Hawaii.

The last Sunday in Guam for Rev. and Mrs. Rich was declared "Rich Sunday" by the church and community. Two hundred attended Sunday school, 260 attended the worship service, and over 300 attended the

fiesta (big dinner) held in their honor.

The highlight of the day was when Pastor Rich was presented the Ancient Order of the Chammori, highest honor to be given on Guam. A person must be nominated for it, then a committee investigates to see if the person is worthy of it, the speaker of the legislature must approve it, and then the governor must approve it. It is only presented to those who have contributed to the betterment of Guam. Guam's governor, Richard Bordallo, presented Rev. Rich the award and said, "You are now Guamanian; it is for you to decide whether Guam will be your first or second home, but you are now Guamanian." □



(L. to r.) are Rev. and Mrs. Rich, and Governor and Mrs. Bordallo.

## NEW ZEALAND DISTRICT ASSEMBLY REPORT

Delegates from 10 churches and 4 outreach areas attended the 19th District Assembly of the New Zealand Church of the Nazarene at Auckland on February 24 and 25.

General Superintendent Orville W. Jenkins presided over the sessions, including evangelistic services and an ordination service for Rev. John Bennett and Rev. Ed Archer on the final night.

The Auckland First Church auditorium was packed with delegates and friends from many parts of the nation during the three days of conventions and assembly sessions.

District Superintendent Rev. William Porter said there had been a 7 percent gain in membership in the district, nine churches had increases in Sunday school enrollment.

Growing Church Achievement Awards were presented to the Auckland Otara and Christchurch First churches.

Mr. Porter called for each church to hold two full-scale revivals during the forthcoming assembly year. "Let's believe God for a revival in our district that will touch every age," he said.

He congratulated leaders of four outreach programs: Rev. J. Davis, Christchurch Bishopdale; Rev. P. Burton and Mr. and Mrs. Dunkley, Auckland Mangere; Mr. and Mrs. G. Brown, Tauranga; and Rev. J. Bentham, Papakura.

For the first time, a camp board was



Pictured (l. to r.) are Louie Bustle, Dr. Charles Strickland, Jerry Porter, Rev. Librado Figueroa, Luis Hernandez.

organized to promote camps and set up guidelines. During the year, 250 persons, including children and young people, had attended camps.

Ten New Zealand students are presently enrolled at the Nazarene Bible College in Brisbane, Australia.

Mr. Porter reported an increase of \$8,298 in giving, for a district total of \$57,674 received for all purposes.

Greetings were sent to past leaders, including the immediate past district superintendent, Rev. Darrell Teare, an area coordinator for the Department of World Mission, and Rev. H. S. Palmquist, now at Nazarene Bible

College in Australia.

District leaders elected were Mr. Colin Orevis, NYI president; Mrs. Maureen Gordon, NWMS president; and Rev. Joseph Bentham, Christian life chairman. The district advisory board of Revs. J. Davis and P. Burton, and laymen I. Small and P. Bourke, were reelected for a further term.

Challenging goals were set for the new quadrennium, as the district purposes to LIFT UP CHRIST in New Zealand. □

—Peter Bourke, reporter

### THE SCANDINAVIA DISTRICT ASSEMBLY REPORT

The second annual district assembly of the Scandinavia District was held on March 26 in the Mosede Church of the Nazarene, with Dr. V. H. Lewis presiding. The assembly was highlighted by the first report of National District Superintendent Niels V. Eliassen, by the election of a local teen as district youth director, and by the election of two laypersons (Mrs. Yrsa Christensen and Mr. Keld Sorensen) to the newly formed district advisory board.

All reports evidenced the progress

that has been made during the past year in every area of the church's work. Dr. Bennett Dudney brought greetings and a report from European Nazarene Bible College. Other guests included: Mrs. V. H. Lewis; Mrs. Dudney; the Craniks and the Lilienthals from ENBC; and the Frank Morley family from London, England, former pastor in Denmark. The afternoon business meeting was followed by a time of fellowship.

The following afternoon witnessed the dedication of the new building in Rodovre. Dr. Lewis brought the dedicatory message to an overflow congregation of over 230 persons, most of whom were visitors from the community. District Superintendent Niels Eliassen prayed the dedicatory prayer following a ceremony including the leaders of the congregation and Pastor John M. Nielson.

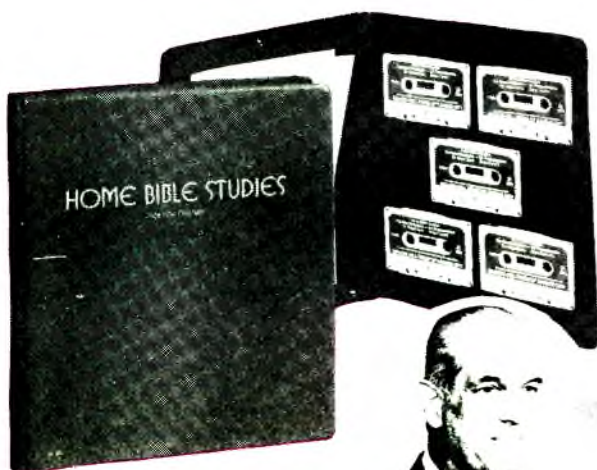
After 16 years in inadequate facilities, the congregation is anticipating an expanding ministry in the new building, especially in the area of literature development. The church, which includes a parsonage, will also be used as the district center. □



The new church at Rodovre, Denmark



The churches on the Marietta Zone, Central Ohio District, joined together to provide two missionaries to Brazil an amateur (ham) radio set. Mrs. Paul Berger, missionary zone chairman (r.); James Cline (l.); and Mrs. Terrell Sanders, Central Ohio District NWMS president (second from left), presented the set to Rev. and Mrs. Robert Collins. Churches participating in the rally that produced \$963 for the radio were Matamoras, Waterford, Chesterhill, Belpre, and Marietta, Ohio.



Dr. Ralph Earle

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Captain James P. Hall, chaplain at Clark Air Base, Angeles City, Philippines, was the special guest speaker for the baccalaureate service at the Nazarene Bible College in Baguio City. The senior class and the entire audience were inspired and challenged by his message, "Speak, Lord, for thy servant heareth." Later in the week he spoke for the Sunday school convention, and throughout the assembly week he and his family joined in the fellowship of the district activities. Chaplain Hall (center) is pictured with the graduating seniors.

### GENERAL SUPERINTENDENTS' STUDENT AID FUND

At the instigation of the Board of General Superintendents, a fund has been established to aid young people who are members of the Church of the Nazarene and who are attending Nazarene institutions of higher education. Generous contributions to the fund have already been made by each mem-

ber of the Board of General Superintendents.

Friends of Nazarene higher education everywhere are challenged to join the general superintendents in support of this worthy project. All contributions should be sent directly to the Board of General Superintendents.

The fund will receive gifts, the income of which will be used for financial aid; and also gifts, the principal of which will be distributed to Nazarene students attending a Nazarene institution of higher education. The General Treasurer of the Church of the Nazarene will be the custodian of the fund, which will be invested by the General Board of the Church of the Nazarene and audited annually.

The fund will be administered by a committee of three, consisting of the chairman and secretary of the Board of General Superintendents and the executive director of the Department of Education and the Ministry. The fund will serve as a depository for the receipt of funds for Nazarene young people who will be attending Nazarene institutions in future years. The fund will not receive contributions or deposits where a particular institution is designated. These should be sent directly to the institution specified. □

—Department of Education and the Ministry



Prof. Milo Arnold, beloved member of Nazarene Bible College's original faculty who is retiring this year, was honored in chapel on February 14. It was his and Mrs. Arnold's 48th wedding anniversary. With the appropriate card was a love offering from faculty and students in the amount of \$325. Pictured (l. to r.) are Professor Arnold; Dr. George Privett, dean of students; Dr. L. S. Oliver, president; and Dr. G. B. Williamson, chaplain. (Due to poor health, Mrs. Arnold was unable to attend.)

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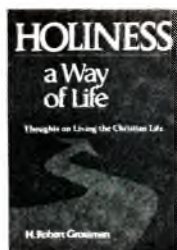
See May 15 *Herald* for special campaign items



"With Love and Appreciation" was the theme of a special program for LeRoy Wright who has served as minister of music for 23 years at Kankakee, Ill., First Church. A program of his life was presented, with slides, poems, letters from former pastors, friends, gifts, scrapbooks, and picture albums. Rev. and Mrs. Sylvester A. Smith, under whose leadership LeRoy Wright was appointed minister of music, were present for the occasion. During the 23 years, Mr. Wright was a grade school teacher, a principal, and is now serving as superintendent of the Reddick school system, Reddick, Ill. He has traveled from 60 to 120 miles per Sunday as his teaching positions were in outlying areas of Kankakee. Thus he has traveled almost 100,000 miles to serve the Kankakee First Church as minister of music. A love offering in the form of "Musical Notes," "Sharps," and "Flats" was presented to him. Pastor John J. Hancock (l.) is pictured with Mr. Wright.

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Pictured (l. to r.) are: Dr. Earl C. Wolf, head of the chaplaincy office; Dr. William M. Greathouse, general superintendent advisor; Dr. Edward S. Mann, executive director of the Department of Education and the Ministry; Chaplain (Lt. Col.) Shural Knippers, Air Force, Washington, D.C.; and Chaplain (Col.) William Martin, Army, Fort Myers, Va.

## A DAY WITH CHAPLAINS KNIPPERS AND MARTIN

April 15 was not only the day for filing income tax returns, it was also a rewarding day spent with two Nazarene military chaplains—Lt. Col. Shural Knippers (Air Force) and Col. William Martin (Army).

The day of activities included morning and afternoon working sessions, attendance at a chapel service at Nazarene Theological Seminary, and a luncheon with Dr. William M. Greathouse, general superintendent; Dr. Stephen W. Nease, president of NTS; and Mr. M. A. (Bud) Lunn, manager of the Nazarene Publishing House.

The purpose of this day with the chaplains was to explore ways to improve working relationships with—and ministry to—all those serving as military or institutional chaplains.

The legislation of the 1976 General Assembly placed the work of the church's military and institutional chaplains with the Department of Education and the Ministry. The ministry to military personnel (other than chaplains), formerly assigned to the Nazarene Servicemen's Commission, remains with the Department of Youth Ministries, Division of Christian Life. □



## FIFTY YEARS IN THE CHRISTIAN MINISTRY

Rev. and Mrs. Henry E. Heckert celebrated 50 years in the Christian ministry in 1976. Pastor Clair H. Fisher and the congregation of Reading, Pa., Calvary Church, where Rev. Heckert had been serving as minister of visitation, planned a surprise celebration for them. The Heckerts pastored in Ohio, Maryland, Delaware, and Pennsylvania. For a time, Rev. Heckert traveled for Eastern Nazarene College in the area of wills, annuities, and estate planning. Mrs. Heckert served for a time as a dorm mother at the college.

Rev. Heckert concluded his pastoral ministry at Port Elizabeth, N.J. Upon retirement from the pastoral ministry,

Calvary Church invited him to become minister of visitation with Pastor L. G. Gordon. While serving in this position, Rev. Robert W. Crew, executive consultant of the Department of Life Income Gifts and Bequests, invited him to work part time representing headquarters in the area.

Because of increased travel with this work, it became necessary to resign from his work with Calvary Church.

At the celebration, letters and telegrams were read from the Board of General Superintendents, the Department of Education, former district superintendents, and fellow pastors.

Dr. E. E. Grosse, former district superintendent of the Washington District, now retired, and Rev. Paul D. Mangum, superintendent of the Philadelphia District, attended and spoke. Greetings were shared from their three daughters, who were unable to attend. The Heckerts were presented with a money tree and a plaque for their 50 years of service.

The Heckerts now reside in Allentown, Pa. □



On April 2, the Lincoln, Me., church presented one of the charter members, Lester Kennedy, with the NWMS Distinguished Service Award. All charter members were present and all former pastors. Pictured (l. to r.) are: (front row) Pastor Fred Gildred, Jr., and Mr. Kennedy; (back row) Rev. Leroy Sturtevant, Rev. Stanley Ross, and Rev. Calvin Alexander.



Lafayette, Ind., First Church recently gave the Distinguished Service Award to Mary Jameson. It is said that Mary has held every job in the church except pastor. She has been in the choir, was a greeter for newcomers, Sunday school class officer, Sunday school teacher, church treasurer, Sunday school superintendent, NWMS president, Sunday school secretary, for a total of over 40 years of active service in the church. Pictured (l. to r.) are: Mrs. Pat Payne, NWMS president; Mrs. Mary Jameson, recipient; and Pastor Owen M. Burke.



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# EVANGELISTS' SLATES

As reported to Visual Art Department, Nazarene Publishing House, P.O. Box 527, Kansas City, Mo. 64141.

*The evangelist is worthy of prayer support, moral support, and financial support. He has a special assignment in the church . . . Christ "gave . . . some, evangelists" . . . But he has the same basic human needs as others in the Body of Christ.*

**AMOS, CARL A.:** Burlington, Ia. (Flint Hills), June 19 & 26  
**BAILEY, CLAYTON D.:** Fort Dodge, Ia. (1st), June 20-26  
**BAKER, RICHARD:** Savannah, Ga. (Bloomingdale), June 14-19  
**BLUE, DAVID & DANA:** Summersville, Ky., June 5  
**BOHI, JAMES:** Anchorage, Alaska, May 29—June 12; Hood River, Ore., June 15-19; Billings, Mont. (camp), June 20-26; Missouri Dist. Camp, June 27—July 3  
**BOND, GARY C.:** Clinton, Ark., June 7-12; Tulsa, Okla. (St. Paul), June 14-19; Salina, Kans. (Belmont Blvd.), June 21-26  
**BROWN, ROGER N.:** Lapeer, Mich., June 7-12; Oklahoma City, Okla. (Western Oaks), June 14-19  
**BUCKLES-BURKE EVANGELISTIC TEAM:** Rochester, Ind., June 4-5; South Bend, Ind. (Christian Women's Assoc.), June 6; Harrisburg, Ill. (Social Breth. Youth Camp), June 26—July 1  
**BURKHAMMER, SINGING FAMILY:** Canton, Ohio (Calvary), June 13-19; Philipsburg, Pa. (1st), June 20-26  
**CAUDILL, STEVE & SUE:** Monroe, Ind. (Adams Co. Hol. Camp), June 8-19; Neb. Dist. Camp, June 20-26  
**CAYTON, JOHN:** Greenville, Pa., June 7-12; Howard, Pa. (Summit Hill Wes.), June 14-19; Oakland, Me., June 21-26  
**CLARK, GENE:** Cory, Ind., June 6-12; Centerville, Ohio, June 13-19; Delta, Ohio, June 20-26; Danville, Ill., June 27—July 3 (a.m.); Georgetown, Ill., June 27—July 3 (p.m.)  
**CLIFT, NORVIE D.:** Nome, Alaska, May 29—June 5; Prospect, Ore., June 20-26; Corvallis, Ore. (Willamette Valley Hol. Assoc. Camp Mtg.), June 30—July 10  
**CLINE, JERRY:** Estill Springs, Tenn., June 7-12; Winchester, Tenn., June 14-19; Merigold, Miss., June 21-26  
**COBB, BILL:** Pearl River, La., June 1-5; Ky. Dist. Assem., June 27-30  
**CRANE, BILLY D.:** Gospel music conc., June 7-12; Bristol, Tenn., June 14-19; Chattanooga, Tenn. (East Ridge), June 21-26  
**DARNELL, H. E.:** Rochester, Mich., June 2-12; Canton, Ohio, June 13-19; Marion, Ohio (Wyandotte Christian School), June 20-26  
**DELL, JIMMY:** Fairview Heights, Ill. (1st), June 1-5; Watonga, Okla., June 8-12; Farmington, N.M. (1st), June 15-19; Craig, Mo., June 22-26  
**DENNISON, MARVIN:** Shenandoah, Ia. (children's cru.), June 6-12; Kansas City, Kans. (Stony Pt.—children's cru.), June 13-19; Selma, Ind. (Harris Chapel), June 21-26  
**DISHON, MELVIN:** Burkesville, Ky., June 6-12  
**DIXON, GEORGE & CHARLOTTE:** Gospel concerts, Ark., June 6-9; Eldon, Mo., June 10-12; Reserved, June 14-19; Harrington, Del., June 21-26; Chesterhill, Ohio, June 28—July 3  
**DUNN, RALPH & JOANN:** Coshocton, Ohio (interdenom. camp), June 9-19; Jena, La. (Free Meth. Camp), June 21-26  
**DUNN, DON:** Sharon Center, Ohio (Sharon Interdenom. Camp), June 30—July 12  
**ELLINGSON, R. LEE:** Anderson, Ind. (tent), June 3-12; Carmel, Ind., June 19-26  
**ELLWANGER, C. WILLIAM:** Holy Lands, May 30—June 16; St. Louis, Mo. (Grace), June 21-26  
**ELROD, RONALD:** Drayton Plains, Mich. (Williams Lake), June 26 (a.m.); Ypsilanti, Mich., June 26 (p.m.)  
**FILES, GLORIA, & ADAMS, DOROTHY:** Leesburg, Va. (children's cru.), June 8-12; Ephrata, Pa. (children's cru.), June 14-19; College Park, Md., June 21-26  
**FORD, JAMES & RUTH:** Cambridge City, Ind., June 6-12; Connersville, Ind. (1st), June 20-26  
**FORD, NORMAN:** Atlasburg, Pa., June 10-19  
**FRODGE, HAROLD:** Rockport, Ind., June 6-12  
**GATES, KENNETH:** Concerts through Midwest (Mo., Ia., Ill.), June 12-26  
**GAUTHROP, WAYLAND & JOAN:** Staples, Minn., June 7-12; Crowley, La. (Ebenezer Camp), June 24—July 3  
**GRAVVAT, HAROLD F.:** Cortex, Colo., June 10-19  
**GREEN, JAMES & ROSE:** Springfield, Mo. (Scenic Dr.), June 21-26

**GRINDLEY, GERALD & JANICE:** Allendale, Mich. (camp), June 15-26  
**HICKS, JOHN DAVID:** Eckville, Alberta, June 18-19  
**HOLLEY, C. D.:** Laingsburg, Mich., June 7-12; West Branch, Mich. (Hol. Youth Camp), June 14-17  
**HOLLOWAY, WARREN O.:** Dubois, Pa., June 7-12; Freedom, Pa., June 14-19; Akron Dist. (Home Missions), June 21—July 1  
**HOOTS, BOB:** Columbia, Ky. (1st), June 7-12; Mifflinburg, Pa. (1st), June 14-19; Ft. Mill, S.C., June 21-26  
**HOWARD, MICHAEL:** Stuart, Okla. (Friendship), June 20-26  
**IDE, GEORGE FAMILY:** Concerts in Ill., May 26—June 15; Concerts in Mich., June 17-25; Lansing, Mich. (Ind. Hol. Camp), June 26—July 3  
**IRWIN, ED:** Richmond, Ind., June 10-17; Wrens, Ga., June 19-26  
**JACKSON, CHUCK & MARY:** Concert tours, month of June  
**JEWETT, LARRY & PAT:** Noblesville, Ind. (inter. camp), June 17-26  
**JOHNSON, RON:** Concerts on Can. Pac. Dist., June 5; Concerts on Can. West Dist., June 19; Concerts on NW Dist., June 26  
**KESLER, JAMES O.:** Bourbonnais, Ill. (Bradley 1st—children's cru.), June 6-12 (a.m.); Richton Park, Ill. (Community—children's cru.), June 6-12 (p.m.); East Chicago, Ind. (children's cru.), June 13-19 (a.m.); Gary, Ind. (Aetna—children's cru.), June 13-19 (p.m.); Crawfordsville, Ind. (1st—children's cru.), June 20-26 (a.m.); Lebanon, Ind. (children's cru.), June 20-26 (p.m.); South Bend, Ind. (1st—children's cru.), June 27—July 3  
**KRATZ, ELDON & KAY:** Sublette, Kans., May 30—June 5; Johnson, Kans. (Bethel), June 6-12; Britt, Ia., June 13-19; Iowa Dist. Boys' and Girls' Camp, June 20—July 1  
**LANIER, JOHN H.:** Hagerstown, Md. (Community), June 8-19  
**LASSELL, RAY & JAN:** Martinsville, Ind. (1st), June 7-12; Louisville, Ky., June 14-19; McEwen, Tenn., June 21-26; Bryantsburg, Ind. (camp), June 29-July 10  
**LAXSON, WALLY & GINGER:** Colombia, Ky., June 7-12; Mifflinburg, Pa., June 14-19; Ft. Mills, S.C., June 21-26  
**LIDDELL, P. L.:** Pontiac, Mich. (Clintonville), May 31—June 5; Highland, Mich., June 7-12  
**LOMAN, LANE & JANET:** Lansing, Mich. (Delta Haven Free Meth.), June 7-12; Juppa, Ill. (Bapt.), June 14-19; Tuscaloosa, Ala., June 21-26  
**LUSH, RON:** Sioux City, Ia. (Central), June 1-5; Cheyenne, Wyo. (Grace), June 15-19  
**MANLEY, STEPHEN:** Greenwood, Ind. (1st), June 7-12; Mt. Gilead, Ohio, June 14-19; Bellefontaine, Ohio, June 21-26  
**MANNING, C. M.:** McAlisterville, Pa. (Swartz Valley Camp), June 28—July 10  
**McWHIRTER, STUART:** Lawrenceville, Ga., May 31—June 5; Chillicothe, Ohio (Union Camp), June 6-12; Monongahela, Pa., June 14-19  
**MELVIN, DOLORES:** Ginghamburg, Ohio (Chr. Hol.), June 3-5; Uniontown, Ala., June 7-12; Mount Vernon, Ky., June 19-26  
**MEREDITH, DWIGHT & NORMA JEAN:** Holifax, Pa. (camp), June 9-19  
**MERRITT, HERBERT & ANN:** Wichita, Kans. (Park City), June 6-12; Augusta, Kans., June 13-19; Stafford, Kans., June 20-26  
**MICKEY, BOB:** Dickinson, N.C., June 6-12; Carlsbad, N.M. (1st), June 14-19; Derby, Kans., June 21-26; Hereford, Tex., June 28—July 3  
**MILLHUFF, CHUCK:** Kansas City Youth for Christ Camp, June 6-11; Huron Co., Mich. (cru.), June 13-19; Winona Lake, Ind., June 20-21; Indianapolis, Ind. (1st), June 22-26; Kansas City YFC Camp, June 27—July 2  
**MULLEN, DEVERN H.:** Holdenville, Okla., June 6-12; Stuart, Okla., June 13-19  
**MYERS, HAROLD:** Grand Rapids, Mich. (Hol. Cru.), June 24—July 3  
**NEFF, LARRY & PATRICIA:** Caro, Mich. (Tuscola Co. Interdenom. Camp), June 17-26  
**OVERTON, WILLIAM D.:** Seaford, Del., June 7-12; New Philadelphia, Ohio, June 14-19; Logan, W.Va., June 21-26

**PASSMORE EVANGELISTIC PARTY:** Cressona, Pa. (camp), June 10-19  
**PEMBLE, AL, FAMILY TEAM:** Pablo, Mont., June 1-5; Powell, Wyo., June 8-12; Worden, Mont., June 15-19  
**PITTS, PAUL J.:** Concert tour (New Eng. states), June 7-26  
**PORTER, JOHN & PATSY:** Andalusia, Ala. (New Providence), June 12-19; Nashville, Tenn. (Vine Hill), June 21-26; Hartselle, Ala. (1st), June 28—July 3  
**QUALLS, PAUL M.:** Excel, Ala. (Beulah Camp), June 23—July 3  
**RAKER, W. C.:** Sioux Lookout, Ont., June 1-8; N.W. Ill. Dist. (tent meeting), June 12-19; Hoopston, Ill. (Attica), June 21-26  
**RICHARDS, LARRY & PHYLLIS:** Shepherdsville, Ky., June 5  
**RUSHING, KEN & EDNA:** Concerts in South Carolina  
**SHARP, CHARLES R.:** Nazareth, Pa., May 31—June 5; Lake Odessa, Mich. (Pleasant Valley Un. Br.), June 12; Ashley, Mich. (Ola Hol. Camp), June 16-26  
**SHOMO, PHIL:** Dover, Tenn. (1st), June 7-12; Hartford City, Ind. (1st), June 19; Anderson, Ind. (Cent. Wes.), June 20-26  
**SLACK, DOUGLAS:** North Vernon, Ind., June 6-12; Columbus, Ga. (Sanctified Church Camp), June 27—July 3  
**SMITH, CHARLES HASTINGS:** Shelbyville, Tenn. (1st), June 15-19  
**SMITH, FLOYD P.:** Holy Land Tour, June 12-30  
**SMITH, HAROLD L.:** Lansing, Mich. (Zion), June 1-5; Decker, Mich. (Un. Meth.—VBS), June 13-17; Sandusky, Mich. (VBS), June 20-24  
**SMITH, OTTIS E.:** Caro, Mich. (Ellington), June 7-12; New Paltz, N.Y., June 14-19; Wollaston Park, Quincy, Mass. (Community Ch. of Neponset), June 21-26  
**SPROWLS, EARL L.:** Grand Rapids, Mich. (tent cru.), June 17-26  
**STAFFORD, DANIEL:** South Charleston, W.Va., May 30—June 5; Grove City, Ohio, June 6-12; Minford, Ohio, June 13-19  
**STEGALL, DAVID:** Iowa Dist. Youth Camp (sr. hi.), June 6-10; Iowa Dist. Youth Camp (jr. hi.), June 13-17; Midwest City, Okla. (Chapman Mem.), June 21-26  
**STONE, GOSPEL SINGING:** Curtis, Neb., June 6-12; Cleveland, Wis. (Sheboygan), June 19-26  
**STRICKLAND, RICHARD L.:** Springfield, Ohio (Erie Ave.) June 7-12; Pelham, Tenn. (1st), June 14-19; Springfield, Mo. (Scenic Dr.), June 22-26; N. Cent. Ohio Dist. Camp, June 28—July 3  
**SWANSON, ROBERT L.:** Caddo, Okla., June 13-19  
**SWEENEY, ROGER & EULETA:** Cecilia, Ky. (Stephensburg Un. Meth.), June 12-19  
**TAYLOR, CLIFF & RUSTY:** Pomeroy, Wash., June 6-12; Walla Walla, Wash. (Aldersgate), June 13-19; Kimberly, Ida., June 20-26  
**THOMAS, J. MELTON:** Delaware, Ohio, June 14-19; Ripley, W.Va., June 21-26  
**TRIPP, HOWARD:** Ft. Smith, Ark. (North Side), June 7-12  
**TUCKER, BILL & JEANETTE:** Reserved, June 6-18; Wellsburg, W.Va. (1st), June 12; N.W. Neb. Camp Meeting Assn., June 19-26  
**TUCKER, RALPH:** Waynesboro, Tenn., June 7-12  
**TURNOCK, JIM & D. J.:** Wagoner, Okla. (1st), June 1-5; Tulsa, Okla. (1st), June 6-10; Enid, Okla. (Maine), June 11-12; Midwest City, Okla. (Bresee), June 14-19; Collinsville, Okla. (1st), June 20-26; Henryetta, Okla. (1st), June 28—July 3  
**VARIAN, WILLIAM E.:** Lapeer, Mich. (1st), June 7-12; Connersville, Ind. (Gortner Mem.), June 14-19; Frostburg, Md. (1st), June 21-26  
**WELCH, W. B.:** Albemarle, N.C. (1st), June 19-26  
**WISE, DAVE:** Churubusco, Ind., June 3-12  
**WISEHART, LENNY & JOY:** Taft, Calif., June 7-12; Glendale, Ariz. (1st), June 14-19; Reserved, June 21-26  
**WRIGHT, EARL GUY:** Peterstown, W.Va., June 14-19; Marion, Va. (Free Will Bapt.), June 22—July 3  
**WYLIE, CHARLES:** Ozark, Mo., June 14-19; Cherryvale, Kans. (1st), June 21-26; Ft. Branch, Ind. (1st), June 28—July 3  
**WYRICK, DENNIS:** Dickson, Tenn. (1st), June 7-12; Sidney, Ohio, June 14-19; Pleasant Garden, N.C., June 21-26

**NOTE:** The evangelists' slates are printed in the *Herald* monthly. The full directory is published monthly in the *Preacher's Magazine*.



## NEWS OF REVIVAL

The Atascadero, Calif., church recently concluded a successful revival with Evangelist Jimmy Dell. Pastor Lon Eckdahl reports there were over 60 seekers. □

Rev. C. T. Moore and Rev. J. I. Moore were featured recently in a Senior Citizens Revival at the Fort Discovery, Ohio, church. The Moore Brothers took turns in the preaching. Between them they have over 80 years invested in the ministry. Professor Ray Moore, son of J. I. Moore, furnished the special singing on "Old-fashioned Day," which concluded the revival. Rev. Norman Moore, of Olivet Nazarene College, also participated in the service. Rev. Jim Paul Stewart is the pastor. □

The Columbus, Kans., First Church had a recent youth revival with Rev. Wayne Rose, of Monett, Mo., and the Lighthouse Singers from Mid-America Nazarene College. Pastor L. Dean Thompson reports that "more than 20 bowed at our altar during the weekend meeting with souls being saved, reclaimed, sanctified, and being called into full-time Christian service. The revival ended on a victorious note with 15 new Nazarenes being received on profession of faith. The spirit of revival is continuing in our services." □

Pastor David A. Moore of the Sinton, Tex., First Church reports a unique revival with Rev. Bob Harrison of Austin, Tex., "The Gospel Magician." The Bible-based messages with magic applied to illustrate appealed to young and old alike. □

Field Superintendent Samuel M. Taylor reports Evangelist and Mrs. Clyde Montgomery of Terre Haute, Ind., spent three weeks in the Bahamas in January for three revivals. The first meeting was with Pastor Massillon Pierre and his Haitian congregation. The messages were given through a French Creole interpreter. The second week was at the new Nassau Central Church. It was opened last July 16 with 6 adults—now it is running near 150 in attendance. The last week Rev. Montgomery preached at Grace Church in Grand Bahama. "They had good results with several new converts being added to the church." □

Caribou, Me., First Church recently had a revival with Evangelist Clifford P. Chew, Jr. of Cape May, N.J. Pastor Keith E. Arnold reports, "The Spirit was felt beginning the Sunday morning prior to the actual revival. I have never been involved in such a revival in my 13 years as a youth pastor and pastor." □



The Kansas District sponsored a personal evangelism clinic in Wichita, March 21-23. Twenty-two trainees were led by 14 trainers from other districts in presenting the gospel to 89 persons, with 34 of these persons making a commitment to Christ! The clinic was organized by District Superintendent Marselle Knight and Rev. Eugene Simpson, coordinator.

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# CHRISTIAN LIFE



## HAPPENINGS

by Melton Wienecke

### SECOND CHILDREN'S CHURCH PACKET OFF THE PRESS

The first children's church packet from the Nazarene Publishing House came out at the General Assembly in June, 1976; a second is just off the press.

The second unit, *Jesus Is Coming Again*, explains Christ's return and climaxes in a Communion service meaningful to children. Each session

is complete with leader's guide, theme, song, patterns and visuals, and enough material to fill approximately one hour.

A "Watcher's Club" with children as members ties the unit together. At least five up-to-date teaching methods are employed in each session, giving the variety needed to keep the attention of children.

A third packet is past the planning stage. Wanda Milner, a teacher in Indianapolis, is the assigned writer. The title is *Living to Please God* (the story of David). □

### HERE'S GOOD NEWS

The *New Enduring Word Series* Sunday school lessons for adults, its rationale, development, and available materials are described in 8-mm. slides and accompanying cassette tape. This colorful description, with narration by Melton Wienecke, is now available to any local church and/or district board of Christian life on a free loan basis.

Write the editorial director of the Department of Adult Ministries, 6401 The Paseo, Kansas City, Mo. 64131. Please return your copy to the office as soon as you have completed your showing. □

### NAZARENE CHURCHES BREAKING FORTH; ENLARGING HABITATIONS

By K. S. Rice

Nazarene churches are taking Isaiah 54:2-3 literally and are breaking forth, enlarging the place of their tents and stretching forth the curtains of their habitations.

I have observed the following in the last few weeks: *Collinsville, Okla.*, church, with Tommy Loving as pastor and district church school board chairman, is located in a community of around 3,000 population. Yet in three years they have gone from 254 to 353 in Sunday school enrollment, from 194 to 271 in attendance, and from \$27,232 to \$61,188 in total giving.

Last year they received 26 by profession of faith, an 87 percent increase, and had an 18 percent net gain in membership. They have installed a mobile classroom unit, purchased a new bus, and remodeled the sanctuary, educational area, and parsonage. "People are coming because they know this church cares for them," says Pastor Loving.

*Pocatello, Ida.*, church, with Bill Childs as pastor, is also growing rapidly in a community of about 45,000 population. In the last four years their

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enrollment has increased from 129 to 305, attendance from 80 to 165, membership from 65 to 89, and total giving from \$26,180 to more than \$69,000.

They have crowded out their building and have classes meeting in the parsonage, a member's home, and a residence they have bought. They are considering a portable classroom to allow for continued growth until they complete a new building for worship and education. They have a strong singles' ministry and are winning people to the Lord by all means.

Other Nazarene churches that are growing rapidly and have needed help with organization, space, training workers, etc., include:

**Pekin, Ill., First**—John Davis, pastor; Norman Shelton, Sunday school superintendent.

**Orlando, Fla., Pine Hills**—Ronald Pelton, pastor; Ray Nifong, Sunday school superintendent.

**Tuscaloosa, Ala., Holt**—C. B. Carleton, pastor; Joe Rubio, Sunday school superintendent.

**Huntington, Ind., First**—Dexter Westhafer, pastor; Phil Pasko, Sunday school superintendent.

**Vandalia, Ohio**—Ronald Barber, pastor; Dick Smith, Sunday school superintendent.

**Memphis, Tenn., Frayser**—James Stewart, pas-

tor; Melvin Negelein, Sunday school superintendent.

**Indianapolis First**—William Griffin, pastor; Roger Spangier, Sunday school superintendent.

A story could be written about how God is working in all the above churches and many other Nazarene churches, to carry out the Great Commission through laymen of the church using their gifts in ministry, organized through the Sunday school to work together in the redemptive mission of the church. □

### PRAYER INFLATES CLASS EASTER OFFERING

The Alpha-Omega class of the Elk River Church, Charleston, W.Va., made a sizable pledge to this year's Easter offering—\$800.

Teacher Dick Melton felt the pledge was too low and in prayer felt God's goal was \$2,000 for the class. Dick presented it to the class and asked them to join him in prayer concerning their pledge. Before the class was dismissed, the entire \$2,000 was pledged, and on Easter Sunday the total amount was received. □



The Alpha-Omega Sunday school class of Elk River Church, Charleston, W.Va.

### FIRE DAMAGES EDUCATIONAL ANNEX

The Oklahoma City Pennsylvania Avenue Church suffered severe damage to its two-story educational annex in a fire Monday night, April 18.

There was extensive smoke damage throughout the entire building, but it was cleaned sufficiently for services Sunday, April 24.

The damage is estimated at more than \$150,000 and arson is strongly suspected. □

—NCN

### C. R. ANTHONY FUNDING RECEIVED BY BNC

A check for the amount of \$25,000 was presented to Dr. John A. Knight (r.), president of Bethany Nazarene College, on April 7, by Mr. Dennis Bloomer, representing the executors of the C. R. Anthony will and the family.




Mr. Anthony was the founder of the C. R. Anthony Clothing Company. Earlier on various occasions, Mr. Anthony had given generous donations to BNC.

The \$25,000 funding was an unrestricted gift. According to Mr. Ray Richards, business manager, the funds will be used to aid in the reduction of current financial indebtedness, a reduction program which began five years ago to reduce a \$2.3 million deficit.

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The final payment toward the liquidation of the deficit will be made during Homecoming activities this November.

Mr. Bloomer presently has a son attending BNC, majoring in religion. □



Rev. and Mrs. R. Gene Anspach recently were presented a new car by the congregation of the Bay Area Church of Coos Bay, Ore. It was given in appreciation for their dedication in the new building project and other areas of the church work.





The St. Maries, Ida., church had a mortgage-burning ceremony at their annual meeting held Sunday, March 13. On this occasion, two mortgages were burned. One was the mortgage on the present church facility, dating back to 1965. The other mortgage was on additional property which was purchased in 1975, adjacent to the present property. The church now owns all of its buildings and property, including the parsonage, free of debt. Rev. Ronald J. Wells is the pastor.



### SCHUBERT SPEAKS AT PUBLISHING HOUSE ANNUAL SALES BANQUET

Dr. Dick Schubert, graduate of Eastern Nazarene College and Yale Law School, was the featured speaker at a banquet concluding the two-day sales conference directed by Alpin Bowes for the NPH field representatives.

As a professional lawyer cleared to practice for the Supreme Courts of Pennsylvania and the United States and drawing from his years of experience as chief solicitor and then as undersecretary for the Department of Labor, he related a wealth of knowledge, trends, and statistics to the future of the Church of the Nazarene and its institutions.

Mr. Schubert returned to the Bethlehem Steel Corporation April 1, 1975, as vice-president in charge of public affairs. □



Mr. Bob Stringfield will conclude 44 years of outstanding service to God and the Church of the Nazarene as manager of the music division of the Nazarene Publishing House/Lillenas Publishing Company. At the annual sales meeting banquet, M. A. (Bud) Lunn, manager, presented Bob with a gift certificate and expressed appreciation for his loyalty and innovative achievements in the area of music. Pictured to the right are members of the Board of General Superintendents, Dr. Strickland, Dr. Coulter, Dr. Stowe; and Dr. Schubert, featured speaker.



Pastor I. W. Justice and the people of Fort Lauderdale, Fla., Lauderdale Manor Church, recently honored five couples who have observed their fiftieth anniversary or more. Pictured (l. to r.) are: Abner and Elsie Eby, 50 years; Carl and Ruth Proctor, 51 years; Elbert and Jean Griffis, 57 years; Vincent and Marie Gennaro, 53 years; and Norman and Leona Batchelder, 53 years.



Enid, Okla., First Church, with Pastor Loy Watson, dedicated a new gymnasium and education facility on Sunday, November 21. Dr. Jerald R. Locke, district superintendent, brought the dedicatory message. This new building covers an area of approximately 8,000 square feet with a total cost of \$100,000.

### DISTRICT ASSEMBLY INFORMATION

KENTUCKY—June 21-22. Farmdale Church, 6501 Vandre Ave., Louisville, Ky. 40228. Host pastor: Oliver Huff. General superintendent: Dr. Eugene L. Stowe.

NEBRASKA—June 23-24. Kearney Church, 3211 Avenue "Q", Kearney, Neb. 68847. Host pastor: Jack Atteberry. General superintendent: Dr. William M. Greathouse.

ROCKY MOUNTAIN—June 23-24. Billings First Church, 805 Alderson Ave., Billings, Mont. 59102. Host pastor: Darrel L. Slack. General superintendent: Dr. V. H. Lewis.

CANADA ATLANTIC—June 24-25. Summerside Church, 156 Fitzroy, Summerside, Prince Edward Island. Host pastor: Clarence Edgar. General superintendent: Dr. George Coulter.

CHICAGO CENTRAL—June 24-25. College Church, Olivet at Bresee, Bourbonnais, Ill. 60914. Host pastor: Bill Draper. General superintendent: Dr. Orville W. Jenkins.

NORTH CENTRAL OHIO—June 29-30. Mt. Vernon First Church, 807 Coshocton Ave., Mt. Vernon, Ohio 43050. Host pastor: Jack Archer. General superintendent: Dr. Charles H. Strickland.

UPSTATE NEW YORK—June 30—July 1. Brooktondale Camp, 120 White Church Rd., Brooktondale, N.Y. 14817. Host pastor: Glenn Tyner. General superintendent: Dr. George Coulter.

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## NAZARENE CAMP MEETINGS

June 13-18—NORTH ARKANSAS. Baptist Assembly Camp, Siloam Springs, Ark. Workers: Rev. Lynn Casseday, Thomas M. Cox, district superintendent.

June 20-26—NEBRASKA. Church of the Nazarene, 3211 Avenue "Q", Kearney, Neb. 68847. Workers: Dr. Edward Lawlor, Steve and Sue Caudill, Walter E. Lanman, district superintendent.

June 25-26—ROCKY MOUNTAIN. First Church of the Nazarene, 805 Alderson Ave., Billings, Mont. 59102. Workers: Dr. V. H. Lewis and Jim Bohi, Ross E. Price, district superintendent.

June 27—July 3—MISSOURI. Trinity Church of the Nazarene, 3515 Shackelford, St. Louis, Mo. 63033. Workers: Dr. Edward Lawlor, W. E. McCumber, Arthur E. Mottram, district superintendent.

June 28—July 3—DALLAS. Scottsville Campgrounds, Scottsville, Tex. Workers: Dr. and Mrs. G. B. Williamson and Mr. and Mrs. John Wells, W. M. Lynch, district superintendent.

June 30—July 3—NORTH CENTRAL OHIO. First Church of the Nazarene, 807 Coshocton Ave., Mt. Vernon, Ohio 43050. Workers: Dr. Charles Strickland, Richard Strickland, James V. Cook, Rev. and Mrs. Ronald Emptage, D. E. Clay, district superintendent.

## MOVING MINISTERS

BEN BENSON to Fairborn (Ohio) Wrightview  
JAMES D. BROWNING from Wickes, Ark., to associate, Sand Springs (Okla.) First  
CHARLES CRADDOCK to Alpha, Ohio  
LARRY DUNLAP from Birmingham (Ala.) Fultondale to Goldsboro, N.C.  
WILLIAM R. HUNTER, JR., from Waterloo, Ind., to associate, Muncie (Ind.) First  
RALPH G. JARED to Mannford, Okla.  
GLENN A. JORDAN to Peoria (Ill.) El Bethel  
ERNEST L. KNIGHT from student, Nazarene Bible College, Colorado Springs, Colo., to Charlevoix, Mich.  
TROY MACKEY from evangelism to Danville, Ark.  
ALAN C. METTLER from associate, Owosso, Mich., to Kalamazoo (Mich.) South Side  
THOMAS PAINE from St. Helens, Ore., to West Covina (Calif.) Rowland Heights  
ROBERT R. PATTERSON from student, Naza-

rene Bible College, Colorado Springs, Colo., to Perkasio, Pa.

L. WAYNE QUINN to Vancouver (Wash.) Hillcrest

DWAYNE L. ROSS from associate, Stockton (Calif.) First, to associate, Midway City, Calif.  
DAVID C. SMITH to Texarkana, Ark.

## MOVING MISSIONARIES

REV. AND MRS. EARL MORGAN, Holy Land, field address: P.O. Box 19426, Jerusalem, Israel

MR. AND MRS. DAVID MOYER, Rep. of S. Africa North, furlough address: 3149 Morris Dr., Palo Alto, Calif. 94303

REV. AND MRS. BERGE NAJARIAN, Holy Land, furlough address: Box 116, Tice, Fla. 33906

## ANNOUNCEMENT

The High Springs, Fla., church will celebrate its 50th anniversary July 2-3. Former pastors and friends of the church are invited to be present. Please write to Rev. Les Boady, P.O. Box 715, High Springs, Fla. 32643.

## RECOMMENDATION

I am pleased to recommend REV. TED L. ROBINSON who is entering the field of evangelism September 1, 1977. Ted is an interesting preacher and has a burden for souls. Contact him at: 417 Stafford Dr., Elyria, Ohio 44035.—D. E. Clay, North Central Ohio district superintendent.

## VITAL STATISTICS

### DEATHS

MR. DELMORE MCDOWELL, 64, Washington Pacific District Advisory Board member and member of the board of regents for NNC, died 7 a.m., Friday, April 22. He had suffered a heart attack the previous week. He was an attorney and the brother-in-law of Rev. Crawford Vanderpool. The funeral was April 26 in Seattle First Church with Rev. James Tharp, pastor, officiating, assisted by Dr. Kenneth Pearsall, president of NNC, and Dr. Kenneth Vogt, district superintendent of the Washington Pacific District. Mr. McDowell is survived by his wife, Peggy (True), and two daughters.

LINNIE BURCHFIELD, 83, died at Toronto, Ohio, Easter Sunday, April 10. Funeral services were conducted by her pastor, Rev. Roger Maze. Surviving are 8 children, including Rev.

Oscar Burchfield, former missionary to Peru; 27 grandchildren; and 21 great-grandchildren.

WILLIAM ANSON FRY, 84, died Dec. 28 in El Cajon, Calif. His pastor, Rev. Don Redman, officiated at the services. Interment was in Whittier, Calif. He is survived by a son, Clifford Frye; one daughter, Ruth Hammell; and three grandchildren.

DONALD E. HOLLAND, 56, died Jan. 23 at St. Louis, Mo. Funeral services were conducted by Rev. Robert H. Gray, assisted by Rev. Ron G. Perry. Interment was at Union, Mo. Survivors include his wife, Helen; two daughters, Donna Davis and Beverly Gerling; three grandchildren; and one brother.

MRS. AULTIE E. HOLLENBERGER, 74, died Feb. 14 in Dallas. The services were conducted by Rev. Charles Michael. Interment will be in her hometown of Longview, Tex. Survivors include her husband, Warren; two daughters, Mrs. Joyce Gordon and Mrs. Lorene Gray; one son, Warren, Jr.; six grandchildren; and six great-grandchildren.

REV. DELBERT A. HOUGH, 77, died April 17 in Springfield, Ohio. Services were conducted by Rev. Verdean F. Owens. He is survived by his wife, Emma; one son, Rev. Donald Hough; one daughter, Marvel Litton; five grandchildren; and one great-grandchild.

MRS. MAUDE E. HOWELL, 79, died March 19 in Montrose, Colo. Her pastor, Rev. Bob Broadbooks, conducted the funeral services. Surviving her are two daughters, Mrs. Lois Felger and Mrs. Wendell Wilcox; one son, G. Lee; nine grandchildren; and seven great-grandchildren.

REV. ROBERT LYMAN HOYT died April 10 in San Dimas, Calif. He pastored in Kansas, Iowa, Idaho-Oregon, and Oregon Pacific districts. Services were conducted by his pastor, Rev. Rick Savage; Rev. Bob Hoyt; and Rev. Paul Benefiel, district superintendent of Los Angeles District. He is survived by his wife, Mae; 3 daughters, Stella Mae Hassler, Debra Hinojos, and Karen Griffith; 3 sons, Rev. Bob Hoyt, Rev. Paul Hoyt, and Donald Hoyt; 12 grandchildren; 4 great-grandchildren; 2 sisters; and 2 brothers.

ANNA M. HUDKINS, 87, died April 17 in Marietta, Ohio. Rev. Paul M. Berger conducted the services. One granddaughter, Mrs. Fred Miller, survives, with three great-grandchildren.

MRS. IDA KLINELINE, 85, died April 9 in Albuquerque, N.M. Services were conducted by Rev. Floyd Fisher. Survivors include two sons, Gilbert and Paul; four grandchildren; and five great-grandchildren.

LAURA KEMPER, 93, died March 31 in Ober-



lin, Kans. Funeral services were conducted by Revs. Gilbert and Sylvia Anderson. She is survived by one brother, Charles Kemper, and several nieces and nephews.

**WILLIAM LAVERN LARRABEE** died in an accident in Kenosha, Wis., in late February. Services were held in Racine, Wis., on the 28th. He is survived by his wife, Suzanne; his parents, LaVern and Jean Larrabee; four sisters; and one brother.

**MRS. MIRIAM B. MEILY**, 74, died March 30 in Carlisle, Pa. Funeral services were conducted by Rev. Jack E. Capps. Surviving her are two sons, Charles and Richard; nine grandchildren; four great-grandchildren; two brothers; and one sister.

**TAMMI RHAEE NEWTON**, 5, was killed by a vicious attack of three dogs on April 3 in Breckenridge, Colo. Rev. Don Wellman officiated at the services and interment was in Denver. Survivors include her parents, Harold and Glenda Newton; two brothers, Brett and Brian; paternal grandparents, Mr. and Mrs. Tillman Newton; and maternal grandparents, Mr. and Mrs. Arthur Dockum.

**MRS. PEARL CAROLINE NYE**, 70, died March 9 in Pierre, S.D. Funeral services were in charge of Rev. Ward M. Satterlee, assisted by Rev. Harry Taplin. Survivors include her husband, Clayton; three sons, Eldon, LaVerne, and LeRoy; a foster daughter, Diane; nine grandchildren; four great-grandchildren; and one brother.

**JOSEPH F. OPATRYN**, 78, died April 6 in Richmond Heights, Ohio. Rev. David Aldridge and Rev. Daniel C. Hoffman officiated at the funeral. Surviving him are his wife, Mae; two daughters, Mrs. Eleanor Hastie and Mrs. Mary Evans; one son, Joseph D.; and four grandchildren.

**LEON C. STRAUSSER**, 74, died Feb. 6 in Montebello, Calif. Funeral services were conducted by Dr. Nicholas A. Hull. Survivors include his wife, Helen; one daughter, Mrs. Robert Turbeville; one son, Blaine; two granddaughters; and four great-grandchildren.

**GUY H. WOOTEN**, 89, died April 2 in Richland, Wash. He had not missed a Sunday service in over 23 years. His pastor, Rev. Ronald McGilvra, officiated at the funeral. He is survived by one son, Harold J.; three daughters, Ila May Eyestone, Helen Crawford, and Norma Wooten; four grandchildren; and six great-grandchildren.

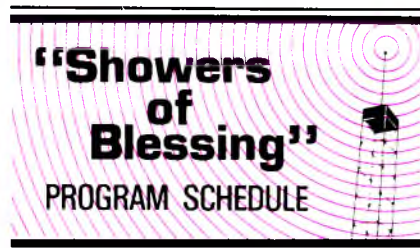
#### BIRTHS

to **NEVILLE AND JOYCE BARTLE**. New Guinea, a boy, David Robert, Mar. 24

to **JERRY AND CAROL (HOFRICHTER) CASPELL**, Tucson, Ariz., a girl, Lenore Louise, Apr. 2

to **RICHARD AND HELEN DAVIS**, Kansas City, Mo., a boy, Michael Wayne, Apr. 18

to **DUNNIE AND BETTY (PAYNE) EMMERT**, Bethany, Okla., a girl, Marti Ann, Mar. 29



June 5  
**"The Secret Room"**  
 by Dr. Paul Cunningham

June 12  
**"Turning Your Misery into a Miracle"**  
 by Dr. Paul Cunningham

# NEWS

## OF RELIGION

**HIGH COURT UPHOLDS CORPORAL PUNISHMENT TO MAINTAIN PUBLIC SCHOOL DISCIPLINE.** The U.S. Supreme Court, in a 5 to 4 vote, has ruled that corporal punishment administered in public schools does not constitute cruel and unusual punishment.

Children who are spanked or paddled by school administrators or teachers have no legal recourse, even when the punishment may be proved to be excessive, the Court held.

Five of the jurists ruled that the Eighth Amendment, which provides protection against cruel and unusual punishment, is applicable only to people who have been convicted of criminal offenses. □

**REV. JESSE JACKSON'S "PUSH" ORGANIZATION WANTS INDECENT SONGS REMOVED FROM AIR.** A campaign by Rev. Jesse Jackson's organization, PUSH, to get radio stations listened to by black youngsters not to play records with sexually explicit themes has been getting mixed results.

PUSH—People United to Save Humanity—sees the radio campaign as one aspect of an overall effort to instill in young blacks a sense of pride, fulfillment, and self-respect.

The proliferation of songs with indecent lyrics is taken by the PUSH organizers to be another example of the commercial exploitation of young blacks in a way that is damaging to them. □

**CANTERBURY LEAVES THE DOOR OPEN FOR NATIONAL EVANGELICAL DRIVE.** The archbishop of Canterbury left the door open for the staging of a great British evangelistic campaign when he addressed 2,000 delegates at the second National Evangelical Congress here.

The first congress, held 10 years ago in 1967 at Keele University in Staffordshire, attracted 1,000 delegates. It was regarded as a decisive turning point in Anglican evangelical history.

But the congress here was twice as big and attracted not only Dr. Donald Coggan but Archbishop Stuart Blanch of York who delivered the opening address. The 2,000 delegates included guests from continental Europe, Africa, the United States, Canada, and Australia. □

**SOVIET UNION PERMITS IMPORTATION OF 10,000 COPIES OF PENTATEUCH.** The interreligious Appeal of Conscience Foundation has received permission from the U.S.S.R. to ship 10,000 copies of the five books of Moses (Pentateuch) as a gift to Soviet Jews.

Foundation officials said the books will be airmailed to make them available to the Soviet Jewish community for Shevuot, the festival of Pentecost (May 23-24) commemorating the revelation of the Ten Commandments on Mount Sinai.

Rabbi Arthur Schneier, president of the foundation, said the books will help alleviate a critical shortage of Hebrew religious books in the U.S.S.R. □

**NAZAREANS IN HUNGARY.** The April 15 edition of *Christianity Today* cites 4,000 members of the Church of the Nazarene in Hungary. This group is actually named Church of the Nazareans and has no connection with the Church of the Nazarene whose international headquarters is in Kansas City, Mo. □





# THE ANSWER CORNER

Conducted by W. E. McCumber, Editor

## ■ With reference to Luke 7:36-50, was Simon the Pharisee saved?

There is really nothing in the story to indicate that Simon was a saved man.

The fact that he invited Jesus to a meal at his house does not indicate that he was saved, only that he was curious about Jesus and wanted to converse with Him. Perhaps he wanted to check out Jesus' credentials as a rabbi. His conclusion about Jesus is clearly stated in verse 39: he did not even regard Jesus as a true prophet because Jesus allowed a woman, whom Simon scorned as sinful, to touch Him.

The story of the two debtors which Jesus told on the occasion does not mean that Simon was forgiven. To identify Simon as one of the debtors in the story is to read our conclusion into the parable. Jesus does not make such an identification. Moreover, he nowhere says to Simon, as He did to the woman, "Your sins are forgiven," or "Your faith has saved you," or "Go in peace."

The total incident makes it rather clear that Simon had no consciousness of sin, felt no need of forgiveness, and loved but a little as a consequence. He appears as a man who was cold, critical, unloving, uncaring, self-righteous, and harshly judgmental. In other words, he was a great sinner who

refused to face up to his spiritual condition. When we remember that it was precisely such sins in the lives of Pharisees like Simon that prompted our Lord's most scathing rebukes, we can hardly view him as a man with little need of forgiveness.

The truth is, everyone needs great forgiveness, for in God's sight, none have been guilty of just a little sinning. What determines the intensity of our love for Jesus is the intensity of our consciousness of sin and of our gratitude for having been freely forgiven. A weak consciousness of sin, a feeling that we hardly need forgiveness, is a sure sign that sin blinds us to our true condition. It is not a question of how much I have sinned, or what kinds of sin I have committed, but of how truly and deeply I sense "the exceeding sinfulness of sin" and the amazing grace of God that provides forgiveness. In the light of the Cross no sin is small and no one's need of forgiveness is slight.

Forgiven sinners, whatever the number and kind of their past transgressions, know that forgiveness is a miracle of divine love, and that awakens in them a responding love which wants to pour life out at Jesus' feet as a sacrifice of thanksgiving. □

## ■ My daughter accused us of having taught her heresy. I don't think we did, but we have heard ministers say that there was no rain until after the Flood. She told her husband, he told his Sunday school class. He mentioned it to the farmer he works for, and the farmer said he didn't believe it.

**When cornered, I searched every available material and could not find anything of authority to verify it one way or the other. Did these speakers just get carried away?**

First of all, an opinion one way or the other on this subject does not deserve to be called heresy. Heresy is much more serious, a deviation from basic Christian truth.

In the second place, these preachers had in mind Genesis 2:4-6, which says, in part, "for the Lord God had not caused it to rain upon the earth . . . but a mist went up from the earth and watered the whole face of the ground." The word "mist" is an obscure term in the Hebrew. The Greek Old Testa-

ment translates it with a word meaning "spring." Some underground source of water may be intended. It is not said, however, how long this condition continued or when rain first fell.

By the way, you said, "No rain until after the Flood," but you must have meant until the Flood. There was quite a bit of rain falling during the Flood! I thought we would get that straightened out before another charge of heresy was slapped against you! □

to HUGH AND EVELYN FRIBERG, Auburn, Wash., a girl, Lynsee, Apr. 15  
to CHUCK AND CHRIS (MYERS) JARRETT, Winchester, Va., a boy, Ryan Matthew, Apr. 13  
to LARRY AND DEANNA (TIMMINS) LEE, Harrisburg, Pa., a girl, Lynette Jill, Apr. 19  
to DAVID AND SHIRLEY LITTLEFIELD, Altadena, Calif., a boy, Jeremy Ryan, Mar. 31  
to DAVID AND MARYEL MOYER, Acornhoek, E. Transvaal, a boy, Jonathan Paul, Apr. 17  
to DR. DANIEL AND JACQUELINE (HANSCHKE) OATHOUT, Wheeling, Ill., a boy, Brian Daniel, Apr. 6  
to FRED AND CHERYL (PETERS) POSTLEWAIT, Kansas City, Kans., a girl, Cynthia Diane, Apr. 5  
to REV. RICHARD AND JANE (ROBERTS) REYNOLDS, Manzini, Swaziland, a boy, Paul Eric, Apr. 4  
to RANDY AND JEANETTE (HEATON) SCHISLER, Sciotoville, Ohio, a girl, Renee Lynn, Mar. 31  
to DON AND CAROLE (STALCUP) SCHROPE, Nashville, Tenn., a boy, Don Douglas II, Mar. 7  
to DAVID AND STELLA (TAYLOR) SHATLES, Ashland, Ky., a girl, Erin Ruth, Apr. 7  
to JOHN AND LAUREL SLUYTER, Ecuador, a boy, Jerald, Mar. 18  
to MERRILL AND DELORES (KECK) STANLEY, Flint, Mich., a girl, Christy Ann, Apr. 1  
to BRENT AND DEVONNA (BARRON) TAYLOR, Toronto, Canada, a boy, Justin David Barron, Jan. 3  
to REV. LARRY AND LINDA WHITE, Oklahoma City, Okla., a girl, Virginia Lucille, Jan. 9  
to RONNIE GENE AND BECKY (WARD) WOGAN, Beaufort, S.C., a girl, Heather Nicole, Feb. 18  
to LESLIE AND LINDA (RICE) WRIGHT, Bethany, Okla., a boy, Darren Webb, Mar. 20

### ADOPTION

by REV. AND MRS. JAMES R. LANHAM, Hammondsville, Ohio, twin girls, Elizabeth Jane and Carolyn Jean, age 10, adopted Mar. 30

### MARRIAGES

KATHRYN MARIE CROSBY and GEOFFREY BARKER CHURCHILL at Springfield, Mass., Feb. 12

CHARLOTTE MARIE ARNOLD and JOEL EDWARD CAPPS at Colorado Springs, Mar. 12

### ANNIVERSARIES

Sunday, April 17, a reception was given to celebrate the fiftieth wedding anniversary of MR. AND MRS. ROBERT DeSHIELDS, by the Virginia Beach, Va., Tidewater Central Church. Mrs. DeShields is a charter member of the Tidewater Central Church. They have one child, Mr. Irving DeShields, and two grandchildren.

REV. AND MRS. MAX L. KARNS of St. Petersburg, Fla., celebrated their fiftieth wedding anniversary, March 22, at the fellowship hall of the Pinellas Park, Fla., church. A reception was given in their honor by their three children and the Pinellas Park church. Rev. George B. Hemmingsen, their son-in-law of Marion, Ind., officiated at the renewal of vows. Rev. Karns was involved in the starting and building of new churches in Ohio. He also pastored in Florida. They have 11 grandchildren and 2 great-grandchildren.

### DIRECTORIES

**BOARD OF GENERAL SUPERINTENDENTS**—Office: 6401 The Paseo, Kansas City, Mo. 64131. Orville W. Jenkins, Chairman; Charles H. Strickland, Vice-chairman; Eugene L. Stowe, Secretary; George Coulter; William M. Greathouse; V. H. Lewis.

**General Superintendents Emeritus and Retired.** D. I. Vanderpool, 11424 N. 37th Pl., Phoenix, Ariz. 85028; G. B. Williamson, 2835 Avondale Dr., Colorado Springs, Colo. 80917; Samuel Young, 5635 W. 92nd Pl., Overland Park, Kans. 66207; Edward Lawlor, LeRondelet Apt. No. 206, 1150 Anchorage Ln., San Diego, Calif. 92106.



The Lakeland South Florida Heights Church was host recently to a program and reception honoring 25 couples from their Sunday school who had been married for 50 or more years. They represented a total of 1,385 years of marriage and 381 offspring. Married the longest were Mr. and Mrs. Porter Darnall, 67 years. An original skit, "The Road of Memories," portrayed the five stages of love: Puppy Love, Accepted Love, Wedded Love, Binding Love, and Undying Love. Directed by Rev. and Mrs. George Brinkman, it featured Richard and Peggy Lewis in each of the stages, first as children, then young singles, then bride and groom, then parents of a growing family, and lastly as golden agers facing their sunset years. Songs appropriate to the era were sung by Jerry Davis and Janet Sharrett, accompanied by Elaine Brock at the piano, Terry Langford on the drums, and Barry Landis, guitar. Honored couples in the picture are: Mr. and Mrs. William Barney, Mr. and Mrs. Paul Baum, Mr. and Mrs. William Bethmann, Mr. and Mrs. George Brinkman, Mr. and Mrs. Ivan Carpenter, Mr. and Mrs. Porter Darnall, Mr. and Mrs. William DeArmitt, Mr. and Mrs. Rex Dopp, Mr. and Mrs. Adam Eckhart, Mr. and Mrs. Lawrence Ferguson, Mr. and Mrs. Ephraim Gee, Mr. and Mrs. Fred Hibbs, Mr. and Mrs. David Jayne, Mr. and Mrs. Lester Johnson, Mr. and Mrs. Paul Kendall, Mr. and Mrs. LeRoy King, Mr. and Mrs. Jesse Mills, Mr. and Mrs. Alanson Owens, Mr. and Mrs. Clyde Parsons, Mr. and Mrs. James Randall, Mr. and Mrs. George Squires, Mr. and Mrs. Carl Stebbins, Mr. and Mrs. Glenn Swank, Mr. and Mrs. Ira Vickers, and Mr. and Mrs. Vivian White.



President L. Guy Nees, seated, accepts a \$500 grant from George Eckelman, manager of the Mount Vernon Sears-Roebuck Co. store.

## MVNC RECEIVES TWO GRANTS

A grant of \$8,000 has been received by the Mount Vernon Nazarene College from the Ohio State Department of Education.

The grant, which was designated for MVNC's Department of Education, will be used to assist in the redesign of educational programs to provide a greater field-based experience for future teachers. It was awarded in response to a proposal developed by the local department and written by Dr. Keith Clinker, an education professor at MVNC.

Dr. Clifford Anderson, director of teacher education at MVNC, said the grant will be used in developing a program for 300 hours of field experience prior to student teaching. "Field experience will enable education students to transfer the knowledge, skills, values, and attitudes from the college classroom to practical use in the schools."

A new State Department of Education requirement calls for teachers who are graduated in 1980 to have 300 hours of field experience in addition to the traditional student teaching program. MVNC already places education students in public schools as teacher aides for an average of 150 hours. Under the new program, students begin working in public school classrooms during their freshman year of college.

The grant will enable the education department to provide a number of in-service educational sessions to aid public school personnel in working with field experience students. The MVNC education faculty members have been actively engaged in the development of these sessions in consultation with public school personnel.

MVNC received teacher education certification by the state in April of 1975. Mount Vernon Nazarene College also recently received a \$500 grant from the Sears-Roebuck Foundation.

# 5<sup>th</sup> BIENNIAL WRITERS' CONFERENCE

## AUGUST 8-10, 1977

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Author, *Afterglow*, *Jesus Power*, and others

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Limited to 20 writers. Additional fee, \$35.00.

Application must be received by May 15.

**Dr. A. F. Harper, Director**

**1977 Writers' Conference**

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Please send me the program for the Writers' Conference with full information and registration application.

Name \_\_\_\_\_

Street \_\_\_\_\_

City, State, Zip \_\_\_\_\_

(Tear out and mail today.)



The grant was MVNC's share of more than \$45,500 which has been distributed to 37 privately supported colleges and universities in Ohio this month by Sears.

The Ohio colleges and universities are among almost 1,000 private, accredited two- and four-year institutions across the country which are sharing in \$1.25 million in Sears Foundations for the 1976-77 academic year. Funds may be used unrestrictedly as the colleges and universities deem necessary. □



Wayne Leahe, youth supervisor, and Gary Martin, Sunday school superintendent of Joplin, Mo., First Church, brought their teenage group to Kansas City to acquaint them with the operation of the general church, NPH, and Nazarene Theological Seminary. Rev. George Prentice is the pastor of the church.



Anna Mae Hancock, teacher in the Kindergarten Department of the Covington, Ky., Eastside Church, was honored as Teacher of the Year, 1976. Her selection was based on attendance, contacting absentees and new prospects, time spent preparing Sunday school lessons, increases in enrollment and attendance, CST study courses completed, and attendance at workers' meetings. Greetings were sent by Dr. Kenneth Rice of Kansas City and Dr. John W. May, district superintendent of the Eastern Kentucky District. The pastor, Rev. Norman K. Phillips, presented her with a plaque.

Here's what you and your congregation  
would be missing  
were there no



## WORSHIP IN SONG

A complete list of distinctively Nazarene songs  
and hymns found only in the Nazarene hymnal:

A CLOSER WALK WITH THEE  
ALL THE WAY ALONG  
ALTOGETHER LOVELY  
CONSTANTLY ABIDING  
COVERED BY THE BLOOD  
DEEPER, DEEPER  
GLORIOUS FREEDOM\*  
HALLELUJAH! AMEN!  
HALLELUJAH, I AM FREE!  
HE ABIDES\*  
HE BROUGHT ME OUT  
HE NEVER HAS FAILED ME YET  
HE TOOK MY SINS AWAY  
HIS GRACE ABOUNDETH MORE  
HIS YOKE IS EASY  
HOLINESS FOREVERMORE\*  
HOLINESS UNTO THE LORD\*  
HOLY SPIRIT, BE MY GUIDE  
HOW THE FIRE FELL\*  
I HAVE SETTLED THE QUESTION  
I KNOW GOD'S PROMISE IS  
TRUE  
I WANT TO BE LIKE JESUS

I WILL PRAISE HIM  
I'VE ANCHORED IN JESUS  
IN THE NEW JERUSALEM  
IS YOUR ALL ON THE ALTAR?°  
IT CLEANSETH ME  
IT IS MINE\*  
IT IS TRULY WONDERFUL  
JESUS IS ALL I NEED  
JOY UNSPEAKABLE  
LET ALL THE PEOPLE PRAISE  
THEE  
LET THY MANTLE FALL ON ME\*  
LIVING BY FAITH  
LIVING FOR JESUS (Weigle)  
MY SOUL IS FILLED WITH  
GLORY\*  
MY WONDERFUL FRIEND  
OUR LORD'S RETURN TO EARTH  
AGAIN  
SANCTIFYING POWER\*  
SINCE THE HOLY GHOST  
ABIDES\*

SUCH LOVE  
SWEETER THAN ALL  
SWEETLY RESTING  
THE BLOOD WILL NEVER LOSE  
ITS POWER (Martin)  
THE CLEANSING WAVE\*  
THE CLOSER I WALK THE  
SWEETER HE SEEMS  
THE CRYSTAL FOUNTAIN  
THE PEACE THAT JESUS GIVES  
THEN I MET JESUS  
THIS IS LIKE HEAVEN TO ME  
'TIS MARVELOUS AND  
WONDERFUL  
UNDER THE ATONING BLOOD  
VICTORY ALL THE TIME  
WALKING IN THE KING'S  
HIGHWAY  
WHERE THEY NEED NO SUN  
WONDERFUL (Jesus is to me)  
WONDERFUL PEACE (Lillenas)  
\*Holiness Sanctification  
emphasized

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Pictured are the 23 new members by profession of faith who were received on Sunday, March 27, into the Valley City, N.D. church. The Valley City church was made a home missions project in 1971 by the Dakota District. During the past two years, they have made excellent strides in becoming self-supporting, and the church plans to be off district support by July 1. Rev. Darrel Wiseman has been pastor in Valley City for two years.



# A Match for Any Problem

by IRENE GRAGG  
Kettering, Ohio

**D**URING a two weeks' stay in the hospital, I met Sue. I had plenty of time on my hands; time to read, time to think, time to pray. I felt very little like doing any of these.

Sue was an attractive young lady, but as a roommate she was most undesirable. Either her radio was blasting away, or she was crying during many hours of the day and night.

I learned that she had been on drugs and just three months before had tried to stop. This probably accounted for her constant melancholy mood. Then too, she was married, but her husband was living with another woman; and her mother was keeping her two children.

My annoyance gradually subsided into a state of pity. I found myself praying for her during the day, and during those nights when I could not sleep.

Sue had a friend across the hall to whom she ran with all her problems. They seemed to cry on each other's shoulder.

One morning I felt especially led by the Lord to give Sue my little leather copy of *The New Testament and Psalms* which I generally carried in my purse. I had outlined in the front how to find Jesus and be saved along with Scriptures necessary to prove each point. I asked Sue to read the Bible, and she promised that she would.

Later that morning, when I had returned from some special treatments, a minister dropped by our room and testified to the saving grace of Jesus Christ. I was happy to be able to testify to him in return. Sue seemed unimpressed.

In the afternoon the Lord sent another minister our way. He talked to me for a while; then, when he found I was a Christian, he turned his attention to Sue. Sensing her need, he tried to explain to her how Jesus could help her with every problem.

During the course of his conversation with Sue, a man in unusually flashy dress came swaggering in. Apparently Sue didn't know him, for he introduced himself, stood at the foot of her bed for a couple of minutes, made a few abstract remarks, and then left. Both the minister and I watched him curiously.

About a half hour later the head nurse called for me to come into the examining room. She questioned me about the dope pusher who had just been to see Sue. "Did he give her anything?

Could he have given the friend across the hall dope for her?" I didn't know for sure, but I thought the minister and I watched him too carefully for him to have slipped anything to Sue.

That evening the head nurse pulled the curtains around Sue's bed to talk to her privately. Of course, just lying there, I could hear the complete conversation. "Did he give you any dope? Do you know him? Did he give your friend anything to give to you?" All answers were negative. Then the nurse told her of a home for addicts where they were going to transfer her. She felt that she would like it there.

I wasn't quite ready for the last question the nurse asked, but it gave me the final courage to do what I knew I had to do. "Is there anyone here that you really have confidence in?"

"I don't trust anybody around here but the lady in the bed next to mine." That turned the tide.

As soon as the nurse left, I pulled up a chair close to Sue's bed. "Would you like to pray?" is all I had to say. As she sat there forlornly on the edge of her bed, her immediate response was "Yes."

I poured out my whole heart to Jesus. I don't remember everything I said, but I told Him we had all sinned. We each one needed Him in our lives to forgive our sins and to make us clean inside. I thanked Him for dying on Calvary to make this possible.

My prayer wasn't over five minutes long, but when I finished, I had one of the most glorious experiences of my life. I looked up into a face flooded with tears but shining like an angel's. I asked, "Sue, are you saved?" I already knew that her answer would be a definite "Yes!"

We were too overcome to talk very much. Two happy people slept soundly that night with praise to the Lord in their hearts.

One day later Sue was discharged from the hospital, and I didn't really expect to see her again. Two days later she came to visit me. She was so radically changed that I didn't even recognize her at first. I didn't have to ask, "Are you still saved?" for she plainly showed the Lord's presence from the tip of her head to her toes.

Thank God for the great Problem Solver, Jesus. Nothing is too hard for Him to handle. □

**"By All Means . . .  
Save Some"**



Pictured (l. to r.) are Drs. Norma Bajoyo, Mary Nacionales, Charles H. Strickland, and Bien Nacionales.

## FILIPINO DOCTORS APPOINTED MISSIONARIES TO SWAZILAND

Dr. Norma Bajoyo and Drs. Bien and Mary Nacionales and their four children arrived in Swaziland April 10 to serve as Nazarene medical missionaries at the Raleigh Fitkin Memorial Hospital in Manzini, Swaziland.

The three doctors were commissioned as missionaries under special assignment on March 28, in a sending service on the Visayan District by General Superintendent Charles H. Strickland.

In October, 1976, Miss Lily Sinot, a nurse, was appointed from the Philippines to serve as a missionary under special assignment to the Nazarene hospital in Papua New Guinea. The Philippine districts now have four missionaries in other world areas. □

—Dept. of World Mission

## JOHN WORDSWORTH ELECTED TO THE GENERAL BOARD

In a mail vote the General Board has elected Mr. John Wordsworth as a lay representative from the Northwest Zone to fill the unexpired term of Gordon Olsen. He will take Mr. Olsen's assignments as a member of the Department of Communications and the Department of Home Missions.

Mr. Wordsworth owns the Queen City Floor Company, Inc., Seattle, Wash. He is a Sunday school teacher in the Seattle Aurora Church and a member of the Washington Pacific District Advisory Board. He is also a member of the board of regents of Northwest Nazarene College and a former member of the board of trustees of Nazarene Theological Seminary. □

—NCN

## ANNOUNCEMENT

With the approval of the Board of General Superintendents and in consultation with the District Advisory Board, I have appointed Rev. Gene Fuller (presently superintendent of the Virginia District) superintendent of the West Texas District effective June 1, 1977. □

—V. H. Lewis  
General Superintendent

## DR. H. T. REZA TO CUBA

Dr. H. T. Reza received a visa to visit Cuba on May 11, 1977. It is the first time in 16 years that an official of the church from the United States has been able to visit the Church of the Nazarene in Cuba.

While there Dr. Reza conducted the District Assembly of the church. He also visited all of the 18 churches and missions of the Church of the Nazarene during his six-day visit beginning May 12. □

—Dept. of World Mission

## EASTER OFFERING RECEIPTS ENCOURAGING

With the counting period half completed, total receipts of the Easter Offering stand at two-thirds of the record goal of \$5.2 million set by the Board of General Superintendents.

According to Dr. Earl Wolf, stewardship secretary, if the present trend of receipts continues, the church will have given a record offering for total evangelism at Easter, 1977. □

—NCN

## REV. GENE FULLER ACCEPTS APPOINTMENT TO WEST TEXAS

Dr. V. H. Lewis, general superintendent, has appointed Rev. Gene Fuller to be superintendent of the West Texas District, effective June 1, 1977. Rev. Fuller has accepted the appointment. Rev. Bill Draper, who was elected May 4 on the 11th ballot by the West Texas District Assembly in Lubbock, Tex., declined the election on Friday, May 6.

Rev. Fuller has been superintendent of the Virginia District since 1968. He is a graduate of Olivet Nazarene College; an alumnus of Vennard College, University Park, Ia.; and has studied at Bradley University, Peoria, Ill. Ordained in 1954, he has served as pastor of the following churches: Streater, Ill.; First; Pensacola, Fla.; Birmingham, Ala.; and Springfield, Ill.



## POETRY LIBRARY TO BE SET UP AT NTS

A new book, *Ever Upward*, a collection of selected poems by Kathryn Blackburn Peck, compiled by Alden Sproull, is just off the press at Nazarene Publishing House. The royalties from the book are to go to the KATHRYN BLACKBURN PECK MEMORIAL LIBRARY for Christian poetry and writing at Nazarene Theological Seminary Library. A fund has been set up to receive other contributions with Dr. Robert Crabtree of the seminary library in charge. □

—NCN



Gene and his wife, Evelyn, have two children: Mark, who is married and a senior at Mid-America Nazarene College; and Jeanne, a junior in high school.

At the district assembly, Dr. Lyle Eckley gave his final report as superintendent. The district had given the Eckleys a farewell reception the previous evening. He had been district superintendent for nine years.

Dr. Eckley has had a distinguished career as a churchman. In addition to his term in West Texas, he was superintendent of the Northwestern Illinois District for 20 years and of the New York District for 6 years. He has pastored churches in Illinois and Wisconsin. He is well known as an evangelist and camp meeting preacher and intends to continue in this capacity. □

—NCN

## CHURCH OBTAINS OFFICIAL RECOGNITION

The Church of the Nazarene has been officially recognized by the government of Cape Verde. This means that its bylaws will be published in the official government bulletin.

The church will enjoy the same status as the Catholic church. Its pastors may perform marriage ceremonies without the people having to first be married at the civil registration office. □

—NCN

## DLAMINI MADE PERMANENT SECRETARY FOR ESTABLISHMENTS AND TRAINING

Dr. E. V. Dlamini has moved to the prime minister's office. On May 2 he became permanent secretary for establishments and training in Swaziland.



Formerly he was permanent secretary for education and has also held the posts of chairman of the National Education Commission and chairman of the Civil Service Anomalies and Grievances Committee for the Swazi government.

His father was one of the first four ordained elders of the Church of the Nazarene in Swaziland. Dr. Dlamini is an active member of the Church of the Nazarene in his native land and represents Africa on the General Board of the international church. He is a member of the Department of Home Missions and the Department of Communications. □

—NCN



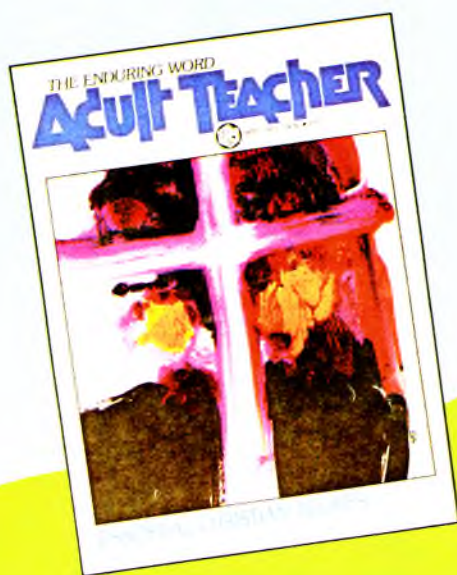
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